

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 5

Baptists Near and Far

For your convenience: Single subscriptions to the Record are \$1.50 each per year. It is not convenient for some to send this amount in a letter, and a check or a postal money order adds to the cost. So we are suggesting to those who would like to do so that they put a dollar bill in a letter and send to us for an eight months subscription. Then at the end of the eight months renew in the same way. Or \$2.00 pays for sixteen months.

The churches at Lyon and Jonestown have called Rev. Wyatt Hunter as pastor. We have not heard his decision.

Students of the Southern Baptist Theological Seminary and of the W. M. U. Training School will broadcast a musical program over WHAS, Louisville, Ky., at 4:30 P. M. Thursday, Feb. 15.

Dr. E. F. Haight, head of the Church History Department at the Baptist Bible Institute, has been granted a year's leave of absence which it is understood he will spend in special study at Yale.

Pastor H. M. King of Calvary Church, Jackson, was laid up with influenza a few days last week. On this account the editor was privileged to preach to his people on Sunday. We doubt if any church in Mississippi has as many cars parked around it on Sunday as this one. A splendid congregation.

We publish a letter from Missionary J. V. Dawes just returned to North China. His going back was made possible by the offer of another missionary to divide his salary with him. So that Rev. and Mrs. John Abernathy and Rev. and Mrs. J. V. Dawes are living on half salaries. But read how the Lord is honoring their sacrifice and labors.

Present at the meeting of Southern Baptist editors in Shreveport were three representatives of the daily press: Mr. Dolph Frantz of the Journal, also president of the Louisiana Press Association, son of a former prominent editor in Mississippi; R. N. Swanson, city editor of the Shreveport Times; and Rupert Peyton of the Journal. These editors of secular and religious papers found they had much in common.

From President Hamilton's report of the Baptist Bible Institute we glean these interesting items. There is a total student enrollment of 245, of whom 64 belong to the correspondence school and 31 attend night classes. In the theological department are 65. Students come from 17 states and from China, Ireland, Scotland and Cuba. There are 27 from Mississippi. The students work in 31 mission stations, including jails, hospitals, docks, street corners, etc. There were in the past year 1,134 professions of faith in these meetings. Faculty and students serve 62 churches, in which 1,288 conversions are reported, and 1,158 baptized, and \$4,260.17 were given to the cooperative program. Total professions of faith 2,442. Five new churches and missions have been organized. Over a million Bibles or parts of Bibles distributed in the past eleven years. Work is done among many foreign nationalities and among the negroes.

The church at Union was unwilling for Pastor G. O. Parker to leave them and so he will stay. And that sounds good.

The Biblical Recorder in North Carolina is owned by a stock company. Most of the stock is owned by women. Recently a woman was made a member of the Board of Directors.

Asbury College in Kentucky is said to have 1,200 alumni, forty per cent of whom have entered Christian service, the most noted of them being E. Stanley Jones, missionary to India.

We are glad to have several renewals recently from the colored Baptist preachers in Mississippi. They are working faithfully at a worthy task and the Lord is honoring their labors.

Osmar Jacobs, a Syrian Baptist, converted some years ago in Vicksburg and recently a student in Howard College is planning to leave in March for Brazil and will do mission work among his people in that country. He says there are more than 50,000 of them in one city in Brazil. His present address is Howard College, Birmingham, Ala.

We were told a few days ago of how the present pastor at Minden, La., was called to that church. He dropped in as a visitor apparently by accident one Sunday when some one else was preaching. He was called on to lead in prayer, and they called him to the church because they liked the way he prayed. Isn't that as good a way as by sampling his sermons?

Death has claimed a number of our Southern Baptist leaders recently. The past week brought sad news of the going of Dr. T. Clagget Skinner of Lynchburg, Va., and of Dr. O. E. Bryan of Nashville, Tenn. The latter resigned the office of Mission Secretary in Tennessee about a year ago on account of ill health. He was a native of Mississippi, but most of his work was in Kentucky and Tennessee, where he labored with great acceptance.

An interesting situation has developed in the work of Pastor S. A. Murphy of Valence Street Church in New Orleans. He had a recent Sunday ten Jews in his congregation, and they told him there would be fifteen the next Sunday. By personal contact and courteous attention he has made many of them his friends, and they have sought to show him kindness. The number of those whom he has been able to interest has grown through the weeks. He asks that friends will remember his work in their prayers, and thus have fellowship in the furtherance of the gospel.

Last week we spent the better part of two days in Shreveport, La., and had opportunity to see the effects of the repeal of the liquor laws. You have heard much talk about "there must be no return of the saloon." It was of course just veneered mendacity, if you know what I mean. The liquor people have had no other thought than the return of the saloon or its equivalent, and they have it. In Shreveport we saw what we had not seen in the United States for many years, and had not been seen in Shreveport for many years. Even before the Eighteenth Amendment. The saloons are there and they are wide open! We have gone backward a generation. The young men of this time and these parts have never seen this before. Whenever a liquor advocate promises you protection tell him to "tell it to the marines."

Dr. Beddoe, who goes to take up the work of Dr. Geo. W. Leavell in China, is supported by Gaston Ave. Church, Dallas.

Last week Oklahoma Baptists had ten district missionary meetings with an all-day program in each.

We learn that Dr. Maddy's trip to Europe has been postponed at least by an attack of influenza. The work in this country is at least as important for the board now as the work in Europe. We have some good missionaries in Europe, and one man over there whose business it is to supervise the work. And we are not sure that he has a very definite task. But excuse us for suggesting.

Mrs. Charles Gower of Carterville, Ill., raided a gambling place in that burg, according to news dispatches, in the heart of the town, lined the gamblers up against the wall, by pretending she had a pistol under her apron, tore up the gambling devices, and took her son home, having collected the money which he had on him when he left home. And the chief of police said he had been on the job for fourteen years, and had never heard that there was open gambling there. Dr. Scarborough's story about the need of a "man pusson," will have to be revised to the need of a "woman pusson."

Pastor Wm. Lowrey Compere: The first of January marked the beginning of my second year as pastor of the Ellisville Baptist Church. In many respects we have had a very good year. We have welcomed 106 new members into the church, 25 of them by baptism. We have entered the new year with a fine spirit of harmony and cooperation. We have taken our Every Member Canvass. Our budget for this year is \$3,330, of which \$500 is for the Cooperative Program, an increase of almost \$100 over 1933. We have 12 members of the Hundred Thousand Club, and something over 25 subscribers to the Baptist Record. Sunday, January 21, we ordained two new deacons, brethren S. M. Thomas, Jr., and T. A. Hill.

The editor regretted exceedingly that he could not be present at the statewide rally in Jackson last week in the interest of the 100,000 club. He was at the annual meeting of Southern Baptist editors in Shreveport. But we were pleased to hear good reports of the meeting in Jackson. There were representatives present from 32 of the district associations in the state. Plans were made for conferences of preachers in various parts of the state and the appeal to be made to all the churches. The churches of Mississippi are asked to secure 5,000 members to this club who promise to give \$1.00 a month over and above all other gifts, for paying off the debts on our southwide boards and institutions. Already good progress has been made. The number asked, five thousand, is less than one out of every forty white Baptists in Mississippi. Of course in some churches nothing will be done, and it remains for those churches and pastors who believe in paying debts and carrying on the work to make up the number. Foreign missions get the largest percentage. Already this board has paid enough of its debts to pay the salaries of three missionaries out of interest saved. This plan will pay our debts. It is the only plan we have to pay the debts. Those who help to do it will bear in their hearts the badge of honor.

TEN MINUTE SERMON

CHURCH BABIES VERSUS THE PEOPLE WHO BUILD CHURCHES

(Skeleton of sermon preached in First Baptist Church, Biloxi, by the pastor, G. C. Hodge, February 5, 1933).

We have, during the past few Sundays, been thinking and talking about Building a Church. Last Sunday we talked about The Different Kinds of Services That Are Essential In Building a Church. This morning we want to talk about Church Babies versus The People Who Build Churches, and we will use as our text the statement of Paul as recorded in First Corinthians 13:11, "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I have become a man, I have put away childish things."

Suppose two groups were before you: One composed of babies, the other of men and women. Which do you think could be depended upon to build a church? There can be but one answer, for of all the cities, towns, homes, schools and houses of worship in the world not one has been built by babies. And babies cannot be depended upon to build strong, victorious churches any more than they can be depended upon to build strong, victorious armies.

Has it ever occurred to you that a lot of church members are nothing more than grown-up babies? From the standpoint of size and age they are men and women, but from the standpoint of characteristics they are babies. Church babies. They have the same general characteristics that the babies in our homes have. For instance, in our homes they are:

1. Spoiled babies. They have been petted and humored so long that they are spoiled. They expect everybody to let them have their way, and if anyone fails to do so they kick and yell and try to tear the house down.

I accepted the pastorate of a church in another state once and shortly afterwards found that we had a spoiled baby in our church. He was about fifty years of age and was chairman of the board of deacons, but the church had humored him and let him have his way so long that he was spoiled. He expected everybody to do just as he said. When he spoke he expected no one to differ with him, and when the church finally did vote contrary to his opinion he kicked and yelled and did everything in his power to have his way. When he saw that the church had decided to quit humoring him and to go on with the Lord's work, he quit working and tried to tear the church to pieces. He was about fifty years old, but if he wasn't a spoiled baby I never saw one.

2. Pouting babies. Pouting babies are spoiled babies, but they conduct themselves differently from those mentioned. Instead of sitting down, crying, kicking and butting their heads on the floor when not permitted to have their way, they poke out their lips and refuse to speak or to do anything they are asked to do. They mope about as if sick or hide their faces until someone goes to them, humors them and promises to punish the one who offended them.

I was pastor of a church some years ago that had some pouting babies in its membership. One was a mother of two children, the other a man old enough to have grandchildren. Both were prominent officials in the church. As long as they were given the chief seats in the synagogue, the highest offices in the organization, and allowed to have their way, they were all smiles, but the moment someone else was given the honor and opportunity of occupying a more responsible position or of expressing an opinion of his own, these babies would poke out their

lips, hide their faces from the meetings and mope about like two old hens with the roup. They would refuse to serve, to sing, or to do anything unless and until someone took sides with them, promised to help banish the one who offended them and to see to it that they be allowed to have their way in the future. Think of it! An army of soldiers of the cross fighting for God with spoiled, pouting, whining babies trying to lead them.

3. Cry babies. Some babies are regular cry babies. They are so cross they seldom speak a kind word, or do a kind deed. They are saucy, act ugly and cry even when there is nothing to cry about. Unfortunately some grown-up church members still have this trait. They are forever and eternally whining about something. They seldom speak or act kindly, sympathetically and lovingly as a Christian should. Build churches with babies like that? Impossible. One may build in spite of them, but not with or because of them.

4. Unreliable babies. Some babies are unreliable. They cannot be depended upon to do anything they are asked to do.

DEPARTMENT of EVANGELISM

R. K. Corder

Our religion, in its very soul, is missionary, world-embracing evangelism. The following remarks are not original, but gleanings from experiences as a member of the Evangelistic staff of the State of South Carolina.

If we are to obey the Great Commission, we need to summon all our people to the exercise of their evangelistic duties. Yet, these duties, in order to be most effectually performed, must be intelligently, and carefully gone about through the leadership of the Holy Spirit. I have known of people being kept out of the Kingdom because of the lack of tact on the part of the would-be soul-winner. Then, it is the pastor's duty to untiringly, and unceasingly teach his members, not only that it is their duty and responsibility, but also some of the methods by which the most good can be accomplished.

The method of home visitation, and personal contacts by individuals and by teams of trained laymen is indeed a return to Apostolic methods so fruitfully used in New Testament times. The time is no longer, when one man can go to a town and do this great service alone. The laity must do their part, but must work under the sane, constant principles which have built up and advanced all worthwhile enterprises. This conception of soul-winning will save us from the cheap, spasmodic, spectacular type, and will lead to a normal, constantly increasing flow of evangelistic activities, and an ingathering of the lost. I do not mean by the foregoing statement that I do not believe in revivals, etc., but that the congregation must be constantly, permanently, and persistently up-built as well as ingathered.

Then, our preaching and congregational life must be of the kind that holds as well as wins the new member. Definite and positive religious instruction must follow as well as precede reception into church membership, if we are to avoid the folly of the man who poured into a sieve. Our preaching must aim at the development of the devotional life, the right inner at-

(1) Some of them invariably beg you to get Tom, Dick or Harry to do it. They remind us of a lot of church members, who when asked to serve in some capacity beg to be excused and suggest that someone else be gotten who can serve more efficiently.

(2) Some indicate their willingness to do whatever they are asked to do, but they can't be depended upon to do it. As soon as your back is turned they begin playing, and when you return the work is still undone. They are in this respect like a lot of church members who accept any office or committee assignment that may be given them, then fail to function.

(3) Some babies are right in for doing anything anybody suggests, but they can't be depended upon to finish what they begin. For instance, if you suggest that you build a play house they will be right in for it and will work with all the enthusiasm of their young lives, but they won't work very long. When they find that it takes hard work and a long time to build a house they lose interest, get tired, drop out, begin playing at something else and leave you to finish the house or to abandon it altogether. In other words, they act just like the church members who, in conference, will vote for any program anybody suggests and then leave the one who suggested it to put it over or to abandon it.

5. Tattle-tale babies. It seems to be second nature with some babies to tattle. They tell

(Continued on page 6)

itude and its natural and proper expression in the full stewardship of life.

Often-times our laymen are more apt at soul winning than we are, and opportunities present themselves to them daily, so they welcome sermons on evangelism exhibiting reasons, methods, equipment and most of all power, for the task of finding one's brother who is not a Christian and bringing him to Christ. A life is evangelized only when it is begotten through the Gospel, and is lived according to the principles and the spirit of the Gospel. This means that Christ indwells in the heart, and the expression dominates the life of the individual.

After all the divine process, by whatever name it is called, cannot be bettered or set aside. Paul stated it succinctly when he said to the Corinthian congregation, "I planted, Apollos watered, and GOD giveth the increase." That is the divine order — Sowing — Cultivating — Harvesting.

From Pingtu, North China: "Four years ago our Seminary in Hwanglesieu was on the point of disbanding because they only had 12 or 13 students. This year there are 100 in attendance. How we praise and magnify His Holy Name. Our Hospital, too, is a different place. A few years ago it was largely a place where the seeds of Gospel truth were sown in the hearts of our patients and we saw comparatively few decisions and real conversions. Now the patients are daily being saved in our wards. A few days ago I went hurriedly into a men's ward on an errand, and one of the patients invited me to come over and teach him the Gospel. I found him with an open heart, ready to believe and be saved. He left the Hospital today, a saved man. In another ward as I made rounds, before I had time to speak to a man about his soul he told me that he was anxious to be saved and was, the next day." Signed—Blanche Bradley.

The police judge of Shreveport is a Jew. He recently is reported to have said that since the licensing of liquor sales, the number of cases of drunkenness coming before him has increased 300 per cent.

Kindling Wood

Announcement has been made that Gypsy Smith will conduct an evangelistic campaign in Clarksdale in the spring.

Dr. Jno. Buchanan was elected vice-president of the Arkansas Baptist Convention meeting last week in Eldorado.

Mrs. Spragins who reports the good news from Clarksdale says she has been reading the Record ever since she can remember, and expects to continue to the end of the journey.

The last six weeks of the school session at Blue Mountain, teachers whose schools have closed will have opportunity for special training suited to their work. Also there will be a summer school of eleven weeks.

Joseph Elmer Hawkins is the fifth Baylor man to be given a Rhodes scholarship at Oxford University in England. He is not yet 20 but made a high record at Baylor and at Brown University. He is a son of Dr. J. E. Hawkins of Baylor.

Dr. R. L. Lemons resigned recently as pastor at Blue Mountain and his resignation was accepted to take effect June 1st. Dr. Lemons came from Missouri and has spent six years with us in Mississippi. If it is the Lord's will we hope he will be kept in Mississippi where he has entered fully into the denominational life of the state, and made many friends among the brotherhood.

Dr. Roland Q. Leavell, pastor First Church, Gainesville, Ga., has had printed in pamphlet form the sermon preached in the funeral service of his brother, Dr. Jas. B. Leavell at Oxford. Many have asked how they might get a copy of this sermon. They will be glad to know that it may be had of Dr. R. Q. Leavell without cost. An extra edition has been printed for this purpose.

God has greatly blessed and used the W.M.U. of Mississippi in the past month as they prayed for and gave to foreign missions. For this we are all grateful. And now they turn to the week of self-denial and prayer for Home Missions. They have already sent out their literature, and the offering will be made in March. These are worthy successors of those of whom Paul said "These women . . . labored with me in the gospel, with Clement also and the rest of my fellow-workers." Phil. 4:3.

When Rev. J. R. Johnston was pastor at Magee a good many years ago, the church was holding its annual revival meeting. One night there were thirteen people came forward seeking the Lord and requesting prayer. The Spirit of God was present and leading the minds of His people. The visiting preacher quoted a verse of scripture to show the Lord's willingness to hear prayer and to save the lost. He then called on those who believed the Word of God to kneel down and ask God to save these thirteen people. They did so and when we rose a hymn was sung and the invitation was given for those who then and there would accept Jesus as Lord and Savior to confess Him before men. All thirteen of them came forward and gave their hands in confession.

PASTORAL CHANGES: The First Church at Tryon, N. C., passed resolutions of regret as they accepted the resignation of Dr. E. E. Bomar. We know him to be a most companionable brother.—Dr. J. S. Corpening resigns pastorate of First Church, Lancaster, S. C., to do evangelistic work.—Rev. H. Ferguson goes from Many, La., to Garrison, Texas.—C. W. Kemper goes from Charleston, W. Va., to First Church, Denver.—P. C. Barnett has begun work in his new field at Castor, La.—J. A. Carraway goes from Weatherford to Chico, Texas.—J. S. Day goes from Pureta Gorda to Southside church, Lakeland, Fla.—Rev. S. V. Gullett of Blue Mountain will preach each third Sunday for Pine Grove church.—J. C. Cox resigns at Gibslance, La.

There is one physician to every 739 people in the United States. In Central Africa there is one to every 800,000.

Pastor J. N. McMillin of Louisville baptized eleven young people on the fourteenth and others stand approved for baptism.

Rev. J. C. Greenoe who went from Vicksburg to Trenton, Mo., recently welcomed 21 new members, and they have been coming constantly during the past months. Present membership 783.

We have heard that Dr. H. R. Holcomb of Tupelo has been called to a former pastorate of his at Way Cross, Ga. This is indeed a compliment to him after an absence of several years. We have not heard his decision.

Dr. Warren L. Steeves, pastor of Walnut St. Baptist Church, Waterloo, Iowa, is conducting an evangelistic meeting and Bible conference in Moncton, New Brunswick, Canada. He will return to his work at Walnut Street Baptist Church the first of February.

Professor Henry Drummond has left this word of personal confession: "I am going away back to the Book, to believe it, and receive it, as I did at the first. I can live no longer on uncertainties. I am going back to the faith of the Word of God."—Ex.

Rev. Merrill D. Moore of Selma was elected Vice-President of the Alabama Sunday School Convention. The southern section of the Convention met at Selma Jan. 18-19. There were 300 out-of-town messengers who paid the registration fee. The Selma Sunday School Association won the award as the most efficient in the state. There were 200 at the banquet.

Representative Daws from Kemper County told the legislature that he could not conceive of a bill drawn more in the interest of the brewers, and less in the interest of the tax payers than the May beer and wine bill. He is also quoted as saying: "Under the setup of this bill you're going to have saloons in every cross-road store. There you are going to find hard liquor. And wherever you find hard liquor, you will hear the occasional crack of a pistol as someone else bites the dust. My county is considered a law-abiding county. Most of the killings that we have in my county are directly traced to whiskey."

That statement which we occasionally hear to the effect that we won't have a revival in business until we have a revival of religion has the wrong sound to it. It maybe and doubtless is quite true. Certainly this writer believes it to be true. But we don't like the sound of it. It has a commercial ring to it. A commercial ring is all right in its place, but its place is not in religion. We don't need a revival of religion that we may have a revival in business. That is not what religion is for. We need a revival in religion in order that men may be saved from sin, may be made righteous in the sight of God and in their dealings with men. The object of religion is to make men righteous not to make them prosperous. That a return to righteousness will bring a return of prosperity we believe to be true. But we don't want religion or righteousness that men may make more money. We want righteousness because it is better than money. It remains forever true that "a tittle that the righteous hath is better than the abundance of many wicked." Let us seek earnestly for a revival of religion, but not that it may bring back prosperity. Rather let us pray with the Psalmist, "Wilt thou revive us again that thy people may rejoice in thee." It is that we may have the favor and fellowship of God. If we have this we need not bother about material prosperity. And if we don't have this, prosperity is a delusion and a curse.

Thanks for a copy of Madison County Association minutes. Mr. F. W. Hammack is moderator, and Rev. C. J. Olander clerk and treasurer. There are only nine churches reporting, with a membership of 1,472. Gifts to all purposes \$8,829.05. Of this \$1,598.45 went to benevolences, \$1,105.11 through the cooperative pro-

gram, the rest designated. Canton church gave the largest amount to benevolences \$1,234.34. New Hope church was next with \$186.99. There were 69 baptisms during the year, Center Terrace of Canton leading with 16, the First Church of Canton reporting 14.

Pastor H. L. Carter commends, as have many others, the enlarged size of the Record and asks that it be sent him at Halls, Tenn.

Dr. McConnell of the Baptist Standard believes in the personal return of Jesus and the necessity of being ready for His coming. But he says he does not concern himself with the time of His coming, preferring not to "speculate about a matter that the angels in heaven do not know anything about."

Dr. L. R. Scarborough sent from the Southwestern Seminary's orchard on the lower Rio Grande a crate of grape fruit to the Southern Baptist editors meeting at Shreveport last week. It was the unanimous opinion of the editors that they had never eaten better grape fruit. Dr. McConnell believes that in a few years the Seminary will have a generous income, probably sufficient for its support from this 200 acre orchard.

In last week's issue was an announcement from the Foreign Mission Board about the death of Dr. T. B. Ray who has been connected with that board for nearly thirty years. Dr. Ray was a native of Kentucky, an alumnus of Georgetown College and of the Louisville Seminary. When a young man he became Educational Secretary of the Board, and was at different times Associate Secretary and Executive Secretary. No man among Southern Baptists was more familiar with the mission fields, better acquainted with the missionaries, or interested in their work. The last speech we heard him make was at a meeting of the Mississippi Baptist Convention and was the best we had ever heard him make. At the meeting of the Foreign Mission Board he was made Secretary Emeritus. He is survived by his wife and daughter who we understand make their home in Richmond.

I want to congratulate both you and the Baptist Record and Mississippi Baptists on the fact that the Record has gone back to its original size. It looks good to me. I greatly appreciate its weekly visits and always read it with great interest. Truly it is a letter from home bringing to us the news of the progress of the work there. You will be interested to know that our work goes well here. This is indeed a great field. There is much to be done. We have had around 125 additions to the church in the five months. The Sunday school has grown from 300 to an average of 440. The finances of the church are more than doubled. The church seems to be on the threshold of a great period of expansion and development. We recently closed a very successful training school in which we had as one of our helpers your own capable and faithful, E. C. Williams. It was our joy to have him in our home during the week.—B. C. Land, Pastor, Winnfield, La.

A paragraph from a letter from missionary Albert L. Dunstan of Pelotas, Brazil, reminds one that the Word shall not return void:

"A short while ago, I sent my son to a little station about ten miles from Pelotas to distribute tracts and gospels. During the day, he found a Syrian merchant who manifested interest in what he was doing, and invited us to hold service in his home. From then on, regular services are held once a week there; and the congregations from week to week are growing in number and interest. We hope to reap a harvest there in the near future.

"A little later, my son went to another place with tracts and gospels; and there also, he found a man who had heard the Gospel once or twice. His home was also opened to the preaching of the Word, and from thence we are holding regular services every Saturday night. Already the house is too small to hold the congregations that come. The harvest is ripe, but the laborers are few."

Editorials

ECCLESIASTICAL ROBOTS

We looked in Webster's Unabridged Dictionary (1932) for this word "robot," but it isn't there. So fast the world moves. But you have probably seen it in the newspapers, the average man's encyclopedia, and are more or less familiar with the word and its meaning. Where did it come from? Ask the technocrats, and they may tell you "out of the nowhere into the here." But here it is. If we get its meaning it is a mechanical device, most probably an electrical "contraption," put together in the form and image of a man, and is supposed to do a man's work. If you want your house cleaned, your dishes washed, your garden worked out, your corn planted, your cotton picked, your office straightened up, your lesson learned, your sermon prepared, your prayers said, just anything, turn it all over to the robot. All you have to do is to press the button, the right button, turn on the switch, and this mechanical man, this creature of genius and laziness will jump up, shake a foot, rattle its ribs and go clanking around, or noisily maybe if it is of the latest device, and do the job while you take your morning nap, toast your toes at the fire or sip your coffee at the breakfast table. So fast the world moves.

But we are talking about the ecclesiastical variety of the robot. And we are fast developing some genius in this line. Not that it is an entirely new device. No, in its incipient form it has been with us a good while, but we are coming more and more to commit all our tasks, especially any unpleasant ones to the robot.

It began a good way back in employing someone to do our religious chores for us. Those fellows in Tibet or Timbuctoo who wrote out their prayers and tied them to a windmill, so that every time the wheel made a revolution the Lord might see what they had to say, they had made a good start in the robot business. And every ecclesiastical system which provides a priest to function in religion for people who are too ignorant or too lazy or too busy to attend to it themselves, these may never have heard the name robot, but they have the idea down correctly. And the Baptist deacon who, when called on by the pastor to lead in prayer, responded, "Do it yourself; that's what we pay you for," was learning to work the mechanical man.

But the list is just begun. Whenever the individual member of the church finds the duties devolving on him to be a little irksome, he moves a committee be appointed to look after it. And so we have a committee to visit the sick, to look after the poor and on ad infinitum. If you hear him say, "Let George do it"; he is developing a sense of the value of the robot. And if you hear somebody talking about "passing the buck," whatever that may mean, he possibly refers to the robot.

And so on up the line. If our churches don't take readily to evangelizing the masses of the people in the adjacent territory, going out after the lost, somebody makes a motion that the matter be brought to the attention of the "mission board," which is just the old name for the new mechanical man. We are forever trying to get done by some "agency," committee, board or what not, what we ought to be doing ourselves, but have little inclination to do. We had rather hire somebody to do it, and pay a small fee for exemption.

Now beloved, it will become evident to us before long that we can't do the Lord's work with robots on the job and hoboes in the pews.

Brother Berton B. McGee writes the sad news of the burning of the church building at Mathiston. It was being used temporarily for school work. It was insured for only about half its value. Plans are not now completed for rebuilding. Rev. J. B. Middleton of Eupora is pastor.

JUST AMONG THE EDITORS

The editors of Southern Baptist papers get together once a year in a meeting to talk over problems common to them. But editors are not interested in anything except as they affect the interests of the people. This year they were invited by Dr. M. E. Dodd, president of the Southern Baptist Convention, and by Dr. F. W. Tinnin, editor of the Baptist Message, to come to Shreveport, La. It took no urging. We went. And these were gracious hosts. First Church, of which Dr. Dodd is pastor, provided bed and breakfast—"and then some." Dr. Tinnin and his wife were hosts at an excellent dinner. And believe me, these editors have a good time when they get together. They didn't go fox hunting, though invited to do so; they didn't play golf; they didn't go to a picture show; they didn't even ride over the city, though invited to do that too. They found more profit and pleasure in fellowship with one another, in talking, talking, talking, over their work and the interest of Southern Baptists.

It was quite helpful to have Dr. Dodd in most of the sessions. He gave us constantly the point of view of an outsider, and especially of the promotion committee of Southern Baptists. We can never know ourselves except as we get some conception of how others see us. Dr. Dodd is deeply interested in the same things we are interested in and sympathetic with the editors in their tasks and problems. With him we had an opportunity to see something of the great plant where the First Church does business. By his invitation we took dinner at Dodd College and were shown the buildings and grounds. The location is beautiful on a hill that is like a hanging garden. The buildings are splendidly adapted to the needs and kept immaculately clean. The young ladies are about 120 in number, one-third boarding pupils from many different states. The College is the property of Shreveport citizens, governed by a self-perpetuating board of trustees. Rather they are elected by a corporation composed of those who contributed to its founding. Most of these are Baptists. Dr. Dodd has shown himself capable of handling many interests. He is president of the College and lives on the campus. Mr. George Burnett is active vice-president.

With Dr. Tinnin we visited Baptist Headquarters where the state paper is published, the book store is operated and the mission secretary conducts his work.

The editors talked about how they could cooperate to the best advantage in promoting the work of Southern Baptists. You would not be interested in the report of it. There were present Drs. Farmer from North Carolina, Gilbert from Georgia, Gwaltney from Alabama, Lipsey from Mississippi, Tinnin from Louisiana, McConnell from Texas, Cossey from Arkansas, Taylor from Tennessee, Routh from Oklahoma, Brown from Missouri. Some of the others were kept away by sickness and all were greatly missed.

This is written on the President's birthday and we wish for him and pray for him divine guidance in all his plans, and the blessing of God upon his arduous labors. He has a great task and is showing great courage and patience. The support he has received from the country at large must greatly hearten him.

A good many years ago we conducted the funeral of a man who we were told at the time killed himself by hard work. He was a blacksmith, and made a modest living at his trade. But his father died a few years before that leaving a debt unpaid. The son was under no legal obligation to pay it. But he felt bound by the sense of honor, and in respect to his father's memory to pay it. He worked long hours and lived economically, and paid the debt. Soon afterwards he died, but his name was without stain. If Southern Baptists could feel as keenly the obligations to pay off our financial obligations.

PREPARING FOR EVANGELISM

Every time an evangelistic meeting is held in one of our churches a serious effort is made to get the people ready for it. And this is as it should be. No man plants his crop without preparing the ground beforehand for the seed. And when you go to make up your molasses in the fall of the year, care is taken to haul the cane, get the wood ready for the fires, get the oven and pan ready and the vessels clean into which you are going to put your syrup.

If it is true that in a local evangelistic effort we make diligent preparation, it is at least as necessary that we make thorough preparation when we plan for a statewide evangelistic campaign. If we are interested in a revival meeting in our own church, we will be also interested in a revival in all the churches in the state. If we are genuinely concerned for the salvation of souls, we will not limit this interest to the community in which we live.

Mississippi Baptists have had a growing desire and conviction of the need of a wide-spread revival. This desire has sometimes taken the form of making comparisons between the amount of effort spent on what is called educational work and that spent on soul saving. Now our Convention has expressed itself as ready to call our people to a statewide effort at soul saving. This has been done not merely in passing resolutions, but in appointing a standing committee to try to put these resolutions and recommendations into operation.

This committee met in Jackson, in Dr. Gunter's office on last Monday. There were present Dr. R. B. Gunter, Mr. J. E. Byrd, Dr. J. S. Riser, Rev. A. F. Crittendon, Mr. E. C. Williams and the editor. What they are planning is reported here that all who love lost souls may join them in prayer and may unite with them in plans and efforts to save the lost in Mississippi.

This plan contemplates the following efforts at preparation. The pastors and others in every district association are asked to have a meeting in each association for counsel, conference, prayer and planning, that a meeting may be held in every church in the associations and in every community where there is no church. This is not to force the Lord into any methods of our adoption; but that we may find out what the will of God is, and may make intelligent and persistent effort to do His will. Fires are not kindled without getting the wood together. And we are apt to pray more when we are stimulated by each others' faith. These meetings are to be held if possible before the meeting of the Southern Baptist Convention.

In the next place preparation is being made to hold twelve district evangelistic conferences in as many places throughout the state, places accessible and sympathetic. In these meetings the fire of God should come down on our people. The names of these places and the times of meeting will be announced later. Brother J. E. Byrd, whom the Lord has graciously used in evangelistic work in the past is planning for these meetings. And arrangement will be made to have at every one of them a man of known fitness for this kind of work. He will be a man of southwide influence. These meetings are planned to follow the meeting of the Southern Baptist Convention.

And these meetings will head up in a statewide evangelistic conference to be held at Clinton about June 1st. At this meeting efforts will be made to quicken the evangelistic motive and to show the best evangelistic methods. It will last four or five days. And every man should come longing and praying for the best preparation, and for the mighty outpouring of the Spirit of God on our people. It is the purpose to have here two or more men of known evangelistic gifts and spiritual power to lead the conferences.

This much so far as leadership is concerned. But back in every church and in every home there is need for earnest and continuous prayer to God for a great awakening. Men are not go-

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ing to be saved by machinery and conferences. Neither is the work going to be done simply by leaders, however necessary leadership is. "They were all together in one place and engaged in prayer when the pentecostal blessing came." These efforts at soul saving should engage all our people. And every one of us ought now to purpose in his heart that he will seek to be used of God in this work.

PREACHERS MEET

The Central Mississippi Baptist Preachers' Conference held a called meeting on Monday of this week at Utica, Hinds County, when Baptist preachers of Hinds, Madison, Rankin and Warren Counties participated in a very interesting program. The special feature of the meeting was the Hundred Thousand Club of the Southern Baptist Convention for the raising of funds to pay the debts on Southern Baptist Boards and institutions. Following a period of Bible study led by Dr. L. Bracy Campbell of Canton, Dr. B. H. Lovelace of Clinton led the discussion, looking to the organization of the Baptist churches in this association for the securing of pledges to the Hundred Thousand Club. Five hundred was set as the goal for the churches in Hinds and Warren Counties, with a general rally in the Calvary Baptist church, Jackson, on Friday evening, February 16, with Dr. J. T. Henderson of Knoxville, Tenn., as the principal speaker.

The next regular meeting of the Conference was set for Monday, March 12, with the Clinton Baptist church, and Dr. B. H. Lovelace, Dr. H. M. King and Rev. C. J. Olander as committee for program. It was voted to take up the book of Hebrews for study, and all Baptist preachers in central Mississippi round about Jackson are invited to attend and join in the activities of the Conference.

Cordially,
J. L. Boyd, Secretary.

The Relief and Annuity Board of the Southern Baptist Convention is paying monthly annuities of \$10.00 to two widows of deceased members of the Service Annuity Plan and has also paid Dead Benefits to these two widows in the sum of \$250.00 each. Thus far no disability benefits have been applied for by any who are eligible to receive them, nor have there been applicants for age annuities. The Board is also paying regular monthly annuities of \$41.66 to sixteen missionaries of the Foreign Mission Board who retired because of age or because of permanent and total disability. This latter is on account of the Pension Plan of the Foreign Mission Board which is a subsidiary of the Service Annuity.

The Board is also paying through its old Annuity Fund monthly annuities of \$41.66 to 89 members who are sixty-eight years of age or more and to 77 members who have become permanently and totally disabled. It is also paying annuities of \$25.00 per month to 112 widows of former members and there are 10 orphans receiving benefits that formerly went to widows.

The total number of premium-paying and annuity-receiving members of the Service Annuity, including the foreign missionaries, is 490. The total number of premium-paying members and beneficiaries of the old Annuity Fund is 1,495. There are 42 certificate holders in the Savings Annuity and 16 Special Annuity certificate holders. Thus a grand total of 2,043 persons are participating in the annuity plans of the Board. In the Board's Relief Department there are at present 1,012 beneficiaries. The Board's total resources, as of December 31, 1923, was \$4,016,652.63. The total annuity benefits paid in 1933 was \$113,561.65.

Thomas J. Watts, Executive Secretary,
The Relief and Annuity Board of the
Southern Baptist Convention,
2002 Tower Petroleum Building,
Dallas, Texas

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

REQUESTS OF PASTORS

All pastors who broadcast will favor us by sending their names and addresses, the station over which they broadcast, the number of kilocycles, the day and hour on which they broadcast. The Executive Committee of the Southern Baptist Convention desires this information in order that they may increase the scope and effectiveness of those broadcast periods.

OUR MINISTERIAL STUDENTS

The last session of the Mississippi Baptist State Convention authorized the Board of Ministerial Education to make an appeal on a special day for ministerial student aid. The Sunday designated is February 11th.

This is a worthy appeal for a worthy cause. Some of our best ministers are those who could not have completed their college and seminary courses without the aid contributed by their friends. The percentage from the Cooperative Program is not sufficient for taking care of the needs of the ministerial students in our colleges. The Board of Ministerial Education is working in harmony with the action of the Convention. In making an appeal for additional aid to be contributed on this special day, the Ministerial Board is in line with other interests which participate in the Cooperative Program. For this reason, we urge that all the organizations to which appeal is being made do a reasonable part by our ministerial students. This will help to relieve the Board of Ministerial Education of embarrassment due to past due obligations. It will also result in reinforcement for many struggling ministerial students. A dollar invested in a God-called ministerial student will produce large dividends. We, therefore, trust that in fairness to these students that all concerned will put forth an honest effort in this hour of need. Single individuals in many parts can make liberal donations. Please read the appeal by the President and Secretary-Treasurer, and then plan for a liberal offering. Sunday schools could well afford to let their offerings on that day go to this worthy cause.

LAYMAN'S DAY

Dr. J. T. Henderson, General Secretary of the Southern Baptist Brotherhood, has arranged for Layman's Day April 15th. A program will be prepared and rendered by the laymen of the churches. Dr. Henderson is working through the "Brotherhood." We should be glad to see the laymen come to the front again in an organized capacity as they did some years ago. There are great possibilities, and the recognition of the laymen on April 15th should prove a stimulus to the various activities of the churches. We commend it to all churches.

Dr. Henderson will assist in preparing literature for suitable messages to be delivered on this special day. Those desiring it may write Dr. J. T. Henderson, Knoxville, Tennessee.

ANOTHER CHURCH INCREASED ITS BUDGET

The Pontotoc Baptist Church, under the leadership of Reverend A. L. Goodrich, increased its pledge for the Cooperative work this year by \$750.00. Let us hear from others.

ONE HUNDRED THOUSAND CLUB MEETINGS

The conference which was held Friday, January 26th, in the First Baptist Church, Jackson, Mississippi, was inspiring, instructive and helpful indeed. The representation was not so large

as it would have been had not similar conferences been held in other districts throughout the State. Thirty-two district associations were represented. Dr. H. C. Bass, pastor of the First Baptist Church, Meridian, Mississippi, and State Director, was present, thus completing his series of conferences, and having completed his State Organization. He gave encouraging reports.

Dr. Frank Tripp, pastor of the First Baptist Church, St. Joseph, Missouri, and General Director of the One Hundred Thousand Club in the Southern Baptist Convention, delivered a splendid address. His address was clear, concise, constructive, inspiring and to the point. Could all of our people have been present, Mississippi's quota of \$5,000.00 would have been subscribed. We believe it will be subscribed as the number is increasing every week. The total number thus far enrolled in the Southern States is approximately 1,500. The total amount contributed thus far is approximately \$60,000.00, and every cent of the money contributed is applied on the principal of the indebtedness of the Southern Baptist Convention. Nothing is deducted by the State offices for handling, and none of it is applied on the interest of Southern Baptist debts. Let us complete our subscription by March 1st by reaching the \$5,000.00 mark.

GOD'S ACRE PLAN

Already we have received enough requests to take up all of our pledge cards. We have made another order, and will be ready to send out cards to all who want to adopt the acre plan in their churches.

President Lincoln Hulley of Stetson University, Florida, died recently apparently at the acme of his strength.

Thanks for a good list of subscribers from the Oxford church. Prof. Howerton was chairman of the committee and had good assistants. We had the pleasure of preaching to these people for three months a few years ago and found that Pastor F. M. Purser has developed a loyal group of workers.

We have just closed a most delightful meeting in our church. Dr. B. Locke Davis of Gulfport was with us for ten days, and rendered splendid service. He is a preacher of more than ordinary ability, and reached the hearts of our people in a great way. I can most heartily commend him for work of this kind. We had 20 additions, 19 for baptism. Baptized 16 last evening, and some more to follow. Our church was greatly revived and helped in every way. —E. K. Cox, Gloster.

If any of our churches have been led, or misled, to adopt what is called the Goodwin plan of financing the work of the church, or any department of it, we have not heard of it. But an effort has been made on a mammoth scale to line up the churches and missionary societies into a great scheme of buying through the Goodwin Corporation. We believe our people have got sense enough and religion enough to prevent their tying up with any such organization. Only money which is offered to God is fit to be used in furthering His work.

We heard George O. Barnes, a universalist evangelist once tell of having preached in Mississippi his doctrine that all men would eventually be saved, some by faith in the blood of Christ and others through the purifying fires of purgatory. He said when he had finished the sermon an old negro asked him, "Mr. Barnes, you say some will be saved by the blood and some by fire; and that we will all sit side by side in heaven? Well, Mr. Barnes, 'pears to me I could smell the fire on 'em." And who wants his children to come home from school with his books smelling of liquor, because liquor taxes have paid for his education?

PASTORIAL CHANGES: Mark Ferguson from Cairo, Ill., to Ridgely, Tenn.—Brother Porter, who was graduated from Mississippi College 2 years ago and is now a student in the Baptist Bible Institute recently resigned at Perkinson and was called to Tangipahoa in Louisiana.

TEN MINUTE SERMON

(Continued from page 2)

everything they hear and a lot they don't hear, and every time they tell it they add something to it. They seldom tell anything accurately. I have been told that some church members are like babies in this respect.

6. Selfish babies. Some babies think only in terms of self. They care nothing about the suffering and needs of others and therefore they refuse to divide what they have with others unless they are made to do so and then they cry about it. They are very much like a lot of church members who seem to think or to care for no one but themselves. They work like Trojans and spend liberally to satisfy their own selfish desires, but will neither do anything nor give anything to help others. They will give a dollar any time for a ball game, a show or some other form of amusement, but refuse to give anything to the support of the church or to help the poor and needy. They are selfish church babies.

7. Deformed babies. Some babies are deformed. Some parts of their bodies failed to grow normally and now they are more or less helpless. They remind us of the church members who have been Christians these years and have grown physically, mentally and socially, but not spiritually. Their spiritual growth has been arrested and today they are more or less helpless spiritually. They can't talk or pray in public. They can't walk or work for God. They are deformed church babies.

8. Weak, sickly babies. Some babies seem to be subject to every disease that comes along. And just as such babies are sick physically the year 'round, some church members are sick spiritually the year 'round. They are so weak spiritually that they take every false doctrine that comes along. Something is forever and eternally wrong with them.

9. Healthy, good-natured, unselfish, attractive, lovable babies. Some church members are like that. They are not afflicted with false doctrine. They are sound, good natured and kind. They are unselfish, capable, attractive and lovable, but that's all they are. They are just church babies. They neither walk, work nor talk for God. They are good, but only in the sense that they do nothing bad. They do not indulge in worldliness. They do not bear false witness against their neighbors. They do not commit adultery. They do not kill. They do not steal. They do not desecrate the sabbath day. They do not take the name of the Lord in vain. They do not bow down to images or serve them. They do not covet that which is their neighbor's. But on the other hand they do not do anything constructive. They do not assume any responsibility in promoting the Lord's work. They do not do any kind of church work. They are good, but they are good for nothing. They are not destructive, neither are they constructive. They are just church babies. And it is impossible to build strong, active, victorious churches with babies even though they are good babies. Great churches are built by men and women who have put away childish things and stand, walk, work and talk for God.

No Need of Church Babies Being Discouraged

All men and women were once babies. Some of the strongest, most active and constructive men and women today were once spoiled, sickly, weak babies. Therefore if any man or woman finds that he is but a grown-up baby, he should not become discouraged and conclude that there is nothing that he can do in the building of a church. On the other hand he should realize that if he will, like Paul, put away his childish thoughts, feelings, and actions that he, like Paul, may become one of the mightiest among us in the building of churches. But he can never be instrumental in building victorious churches as long as he allows himself to feel, think, talk and act like a child.

No Need of Churches Being Discouraged Because Some of Their Members Are Babies

One of the principal duties of the men and women in our homes is so to teach and train the babies in our homes that they will become strong, well trained men and women. And one of the most important duties of the men and women in our churches is so to teach and train the babies in our churches that they will grow in grace, become full grown men and women spiritually and be able to say with Paul: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I have become a man, I have put away childish things." It is only those who have put away childish things that build strong, aggressive, missionary, evangelistic, Christ-honoring churches. May the Lord help every one of us to become builders of churches.

THE PLACE OF MUSIC IN EVANGELISTIC MEETINGS

Music, both instrumental and vocal, has held a large place in the worship of the true God. God's people throughout the centuries have tried to express their devotion, gratitude, reverence and adoration for their Master and Redeemer with their instruments and voices. Their lofty sentiments, highest aspirations and holiest emotions have found expression through music. But as we are concerned at this time with the place of music in the evangelistic work we shall limit ourselves to that phase of music in a brief way.

That God has a great place for music in His marvelous purpose and program of world evangelization is indisputable. He has blessed its use in every evangelistic effort where it has been employed. Thousands of souls have found their way to Christ through the message in song. Thousands of erring Christians have been wooed back to the Father and Home by the Holy Spirit through song. Eras of great revivals have been periods of great spiritual singing. This does not mean that there cannot be any revivals without the use of music, but it does mean that God has approved and blessed, and does approve and bless, the use of Gospel Hymns and Songs.

Gospel hymns and songs rightly sung, sung with the "spirit and the understanding," are of great value in creating the proper atmosphere for the spoken message. Spiritual singing can make a proper background for evangelistic truth. But if the song service is to create the proper atmosphere and the background for the evangelistic truth to be preached the message of the songs must be evangelistic also. The message of the song is to be considered of greater importance than the tune. Many of the so-called evangelistic songs are nothing less than sentimental ditties and misrepresentations of the truth. Error and heresy can be propagated through music as well as through the spoken word, and may be more effectively, through music.

The songs, that are blest of God and hence produce the right results, are the songs whose messages magnify and exalt the Person and Work of Christ. They must make much of His blood and His power to save. These messages must revolve around the Cradle, the Cross, and the Crowning of the Son of God. They must tell of His incarnation, His expiation, and his resurrection, and second coming.

The purpose of the song service is to create a proper spiritual atmosphere and to turn the minds and hearts of the people to Christ as we have already seen. Neither the song service nor the song leader ought to be used as a sort of attraction. For if the songs and song leader are used to attract the crowds it would prove a curse in the long run instead of a blessing. There is only one effective and beneficial drawing power and that is the lifted up Christ through a Spirit-filled church and workers.

The greatest emphasis must be laid on congregational singing rather than on specials. The congregation must be led to sing with the spirit and the understanding. The songs selected must contain conservative tunes. They ought to be

sung in a moderate tempo or speed. Songs and hymns are often sung too fast under the delusion of obtaining an interesting song service. Fast singing may produce a peppy service but it will be far from generating real spiritual power.

The selection of the songs and hymns ought to be under the direction of the Holy Spirit just as much as the selection of the preacher's message.

Spiritual, intelligent, truthful, devotional singing has a great place and is of untold value in evangelistic meetings.

Yours for the praises of our Great Redeemer,
Joe Canzoneri,
Jackson, Miss.

Elsewhere in this issue the statement is made that the Relief and Annuity Board had resources on December 31, 1933, of \$4,016,652.63. Some Southern Baptists seem not to understand that the Relief and Annuity Board is terribly limited in the amounts that it can pay to beneficiaries of its Relief Department. The simple truth is that only \$417,768.13 of all the funds held by the Board belongs to the Relief Department and only the net interest on this amount can be used for paying relief benefits. The remainder of the relief funds distributed by the Board are such as are contributed by churches and individuals year by year for relief. The bulk of the funds, therefore, in the hands of the Board represent accumulations in endowment and reserves belonging to the annuity departments and these funds are legally trust funds which the Board must administer for members of the annuity plans.

If any one inquires why this big difference in the amount of funds in the two departments, the answer is simple, namely, that the Board has paid out the relief money in immediate benefits. In the fifteen years of its operation it has paid in Relief Benefits approximately \$1,700,000. The Board has been accumulating money with which to pay future annuities; it has paid Relief Benefits currently to the limit of its ability.

The total amount contributed by the churches of the Southern Baptist Convention in 1933, including all designations and specials, was \$48,711.40 while the Board paid in relief benefits to 1,153 persons \$67,082.30. Increased contributions through the Cooperative Program and through specials will be necessary this year if the Board is to be enabled to pay the reduced sum of \$64,171.38 to 1,012 persons, which has been appropriated conditionally, and a great deal more is needed for waiting applicants and underpaid beneficiaries. Southern Baptists should not be satisfied with \$5.28 per month as the average benefit promised these 1,012 ministers and widows. Are they?

Thomas J. Watts, Executive Secretary,
The Relief and Annuity Board of the
Southern Baptist Convention,
2002 Tower Petroleum Building,
Dallas, Texas

BRIGHT OUTLOOK FOR HUNDRED THOUSAND CLUB

By Frank Tripp, General Leader,
St. Joseph, Mo.

I have never been so confident of the success of the Baptist Hundred Thousand Club as I am today. This encouragement comes from the fact that our pastors believe in it and want to have a part in making it a success. When the majority of them get behind the movement it does not take much organization to put it over. We have just a few days left during this membership drive in which to present it to our people. I have only one request to make of my fellow pastors and preachers and here it is:

Present the plan in a sympathetic manner. Let the people know what it is and why. Place a pledge card in their hands, ask God to direct and leave the results with Him and the people.

If this is done in all our churches before March 1, we will all be happy.

The third Sunday in February has been designated as Baptist Hundred Thousand Club day. If you do not present the movement to your people before then, will you not do your very best on that day? There are enough people in the churches of the Southern Baptist Convention who are in position to give a dollar a month, over and above, their regular subscriptions to the local and cooperative Program in order to save our institutions. We not only have the people who are able to do it, but we have enough people who want to do it.

THE DOLLAR-A-MONTH PLAN

By Walter M. Gilmore

Many indications point to the fact that Southern Baptists are waking up to the seriousness of their debt situation and are beginning to gird their loins for the completion of the Hundred Thousand Club before March 1. Dr. Frank Tripp, the General Leader, is devoting every ounce of energy he has to the movement. He has succeeded in setting up organizations in most of the states and in many associations and churches. He is depending on the loyal pastors to lay the matter on the hearts of the people and to give each a chance to join with the 99,999 other loyal Baptists in giving a dollar-a-month, "over and above," to wipe out all of our Southwide denominational debts.

Why Support This Plan

1. Because it is workable and is now working. Already a great and growing army has been enlisted in this movement and our burdened agencies and institutions are beginning to realize the results. Nearly \$50,000.00 in cool cash has come in from members of the club within the past few months and has been applied to the principal of our debts, thereby saving \$3,000.00 a year in interest charges for all time to come.

2. Because it is the plan adopted by our Southern Baptist Convention, after serious and prayerful consideration, and it was the only plan upon which our brethren seemed to be able to agree. It is the only plan that is now before us for definitely paying the debts on our institutions. Therefore, it behooves every loyal, cooperating Baptist to fall in line and help his brethren pay these debts that were incurred in promoting our Lord's work in years gone by and for which we have substantial results.

3. Because the receipts from the Cooperative Program are not sufficient to pay our debts. Dr. Ellis Fuller, Atlanta, makes this wise observation: "It is quite obvious that the present allocation of our Cooperative Program receipts to debts will not pay them. Of course we recognize that the ideal way of discharging these obligations is through the Cooperative Program as now set up. If all our people were giving as God has prospered them we would have no difficulty in securing money enough and more to pay our debts, and at the same time enlarge our program. But in dealing with stern facts like debts, we have to take conditions and people as they are and not as they should be."

4. Because this plan is thoroughly satisfactory to our creditors. They see in it possibilities of our paying all we owe them in a reasonable length of time and this fact has brought great hope to them. They are pleased with the results achieved thus far.

5. Because we CAN pay our debts by this plan. There is not the shadow of a doubt about it. Southern Baptists should be profoundly ashamed of themselves and they will be humiliated beyond measure if they should fail to find 100,000 out of the 4,000,000 who are willing to make the small sacrifice of \$1.00 a month, the price of one postage stamp a day plus one special delivery stamp a month, for the purpose of releasing their worthy institutions from crushing debts so that they may do the divinely appointed work for which they were called into being. How exceedingly small is our denominational debt in comparison with our national debt.

Our per capita Federal Government debt, it is said, is about \$425.00 while our per capita Southwide denominational debt is only about \$1.25. And think of it, the great God of the universe, the source of all wealth, the One from whom we must receive the ability to get wealth, is for us. Now if Southern Baptists CAN pay their debts by adopting this simple, feasible plan, and no one dare deny it, then they MUST do it. We are left without excuse.

GEORGE WASHINGTON

(Some Personal Characteristics)

By H. H. Smith

It is said that the sight of Phillips Brooks on the streets of Boston dispelled the gloom of a dark, dreary morning. When Stanley found Livingstone, who had been lost to the outside world for two or three years, he tells us that he instinctively removed his hat as he spoke to him, for he felt that he was in the presence of a great soul. The personality of a great man is irrepresible. William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him for a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

Woodrow Wilson's description of Washington at the same period of his life accords with Thayer's: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance, which every soul could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

We are told that when he took command of the army, "he bore himself with so straightforward and engaging a courtesy that the officers he superseded could not but like him; jealousy was disarmed."

His acceptance of the commission of commander-in-chief of the armies of the Revolution showed a "mixture of modesty and pride that made men love and honor him."

When Washington delivered his address to Congress, resigning his military commission at the close of the war, General Mifflin, President of the Congress, responded in these words: "Having defended the standards of liberty in this new world; having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theatre of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military command; it will continue to animate remotest ages."

Henry Cabot Lodge says: "Washington's character has been exalted at the expense of his intellect, and his goodness has been so much insisted upon both by admirers and critics that we are in danger of forgetting that he had a great mind as well as high moral worth. . . . He never exerted himself to say brilliant and striking things. He was not a maker of phrases and proclamations, and the quality of the charlatan, so often found in men of the highest genius, was utterly lacking in him. He never talked and acted with an eye to dramatic effect, and this is one reason for the notion that he was dull and dry; for the world dearly loves a little charlatanism, and is never happier than in being brilliantly duped."

Washington was not cold and unapproachable, as some have imagined, as this incident will show. One day a clergyman approached him, hat in hand, and Washington said: "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence," he replied, "when I think of what you have done for

this country." "You did as much as I." "No, no," protested the parson. "Yes," said Washington, "you did what you could, and I have done no more."

Washington's self-effacement was one of his most admirable traits of character. As his biographer says: "There is not a line in all his writings which even suggests that he ever envied any man. So long as the work in hand was done, he cared not who had the glory, and he was perfectly magnanimous and perfectly at ease about his own reputation."

Washington was noted for his hospitality and his generosity to the poor. In 1775, he wrote to his manager at Mt. Vernon: "Let the hospitality of the house with respect to the poor be kept up. Let no one go hungry away. If any of this kind of people be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done." His manager tells us that Washington had a corn-house filled every year for the poor in the neighborhood, and when that failed, he would buy corn and give it to the needy.

In reading of Benedict Arnold's treachery we are apt to overlook Washington's Chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason, but he did not forget the stricken wife. "Go to Mrs. Arnold," he said to one of his officers, "and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel." How the chivalrous character of the great man shone forth in this trying hour!

How Washington's life was consecrated to the service of his country and the welfare of his fellow-men is shown in the following incident. At one time, during the French and Indian wars his task was the "hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the art of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into such deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . . I would be a willing offer to savage fury, and die by inches to save a people."

President Butler, of Columbia University, says: "Washington's military genius and his modest and unselfish skill in dealing with men and their meaner passions, his tried and tested sagacity, his poise, and above all his complete self-effacement, excited the wonder of the world as they compel a world's admiration." . . . Dr. Butler further says: "He was a real person, with the ordinary human passions and limitations, but so well balanced was his character, so well ordered his temperament, and so well disciplined his mind that he made of the ordinary human material a product that is perhaps without an equal in history."

His religion was to show justice and mercy in all his dealings with his fellowman, and to humbly trust in a gracious Providence that governs the universe.

Ashland, Va.

Dodd College at Shreveport, La., has elected Dr. George Burnett as Active Vice-President and he begins his work with them on February 1st. Dr. Burnett was a long-time in the educational work in Kentucky and as president of Tennessee Woman's College at Murfreesboro. Later he was Associate Secretary of Southern Baptists' Laymen's work, and State Superintendent of the Anti-Saloon League of North Carolina.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our friends in Southwest Mississippi are indeed fortunate in securing Miss Mallory for a series of addresses Feb. 3-8. She will speak at Hazlehurst Sunday night, Feb. 3. Watch your daily papers for the evenings she will speak at Crystal Springs, Brookhaven, McComb and Magnolia. We cannot afford to miss this opportunity to be fed by her wonderful spiritual messages.

The booklet, which is particularly recommended for study in February is entitled "The Keys of the Kingdom." It is not intended for use during the March Week of Prayer but is designed as a background for pre-study in preparatory anticipation of the March Week. The price of the booklet is 25c and is to be ordered from the Baptist Book Store, Jackson, Miss. No free copies are furnished.

Meetings for Eighth District

District VIII—
Union, Franklin—Feb. 12, Roxie.
Miss., Pike, Walthall—Feb. 13, McComb.
Jeff Davis, Lawrence, Lincoln—February 14, Monticello.

Talk Given at Institute

Tithes and Offerings:

I bought gasoline; I went to the show;
I bought some new tubes for my big radio;
I bought candy and peanuts, nut bars and ice cream,
While my salary lasted, life sure was a scream!

It takes careful spending to make money go round;
One's methods of finance must always be sound.
With habits quite costly, it's real hard to save;
My wife spent ten "bucks" on a new permanent wave.

The church came 'round begging. It sure made me sore.

If they'd let me alone, I'd give a lot more.
They have plenty of nerve! They forget all the past!

I gave them a quarter the year before last.

—(From The Outlook)

How much owest thou to thy Lord?

All of us acknowledge the debt we owe our Lord. We acknowledge that He created us. We acknowledge that He redeemed us, and has preserved us. We acknowledge that every day He crowns us with loving kindness. Precious are His words to women. Sweeter than any music are His commands, His commendation, His consideration of her:

"Weep not."

"Go tell."

"Thy faith hath saved thee, go in peace."

"She hath done what she could."

"Let her alone, for she hath wrought a good work."

"Thy sins are forgiven."

"She hath given more than they all."

We claim all these as our very own commands, just as we claim Jesus as our Lord and Master.

How much owest thou to thy Lord?

"Jesus paid it all"

All to Him I owe,

Sin had left a crimson stain,

He washed it white as snow."

How much did it cost thy Lord?

Let us repeat in unison John 3:16: "For God so loved the world that He gave His only be-

YOUNG PEOPLE'S COLUMN

STEWARDSHIP CONTEST

So many have been inquiring about the subjects for Intermediates and Y. W. A.'s and we are out of the pamphlets explaining this so am placing it in this column:

Sunbeams: Material for Sunbeam Contest will be found in the Scripture story of the "Lad with the Loaves"—Jno. 6:3-13; Luke 6:38; Mal. 3:10.

Junior G.A.'s and R.A.'s will find their material in a separate leaflet entitled, "Stewardship Talks for Juniors." Select any one of them. (There are copies of this leaflet in the office.)

Intermediate G.A.'s and R.A.'s will write original papers on one of the following subjects: (These 5 minutes in length):

Reasons for Tithing.

First the Tithe.

Stewards I Know About.

Y. W. A. members will give an original seven-minute talk on one of the following topics:

Ye Are Debtors.

The Heaven Audit.

Money, a Trust.

Why Pay the Tithe.

That Testing Tithe. ☞

JUDGES:

For Sunbeams and Juniors:

Memory 50%

Enunciation 25%

Posture 10%

Expression and Interpretation 15%

For Intermediates and Y. W. A.'s:

Value of Teaching Tithing 70%

Enunciation 10%

Memorization 10%

Poise 10%

FORWARD STEPS: One of our finest G.A. counselors in writing a personal letter to me has this fine word to say about how the Forward Steps have helped her Auxiliary, and about the Junior Auxiliary in her church: "They are beginning the steps and I feel sure the steps will be an incentive to them to carry on. I believe strongly in the forward steps as that feature has seemed to captivate the girls that I have. So many G.A.'s do not work on them and I think lost a lot of the incentives to keep on. I make use of this feature of G. A. in keeping them looking forward and recognize each step that each girl attains so that she will want to go on with the next one. I don't know how I would keep up interest without the "forward steps." The six queens that I have are quite interested in the two next steps and it is to be hoped that the G.A. House Party in Blue Mountain will see these queens there as "Queen Regents." —Mrs. John T. Keeton, Grenada.

gotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We recall, with sadness in our heart, how Jesus was hunted by Herod, as a babe, how He was misunderstood as a child, how homeless He was as a man, how He was rejected by His own

people, forsaken at the time of His trial, tempted, mocked, stoned, scourged, denied, betrayed, crucified. We recall how He wept over Jerusalem, agonized in the Garden of Gethsemane and cried out on the cross, "My God, my God, why hast thou forsaken me?"

"Yes, our sins have done the deed,

Driven the nails that fixed Him there.

Crowned with thorns His sacred head,

Plunged into His side the spear.

Made His soul a sacrifice,

While for sinful souls He died."

How much payest thou to thy Lord?

This brings us to the paying of the tithe which is the minimum that is set forth in God's word. Money or its equivalent is mentioned 153 times in the Bible. When the tithe was not paid God warned that He had been robbed. In paying the Tithe, Christian women find a very effective way of witnessing. We acknowledge God's ownership; we acknowledge our dependence upon God; we acknowledge our partnership with Him. To break these laws and refuse to obey God's clear command is to court soul-poverty.

That soul may last but never lives,

Who much receives but nothing gives.

Whom none can love, whom none can thank,

Creation's blot, creation's blank.

What kind of a church would your church be

If every member came just like you and me?

Would there seldom be an empty pew?

Or would there be just a faithful few.

If every member came just like you?

What kind of a church would your church be,

If every member paid just like you and me?

Would the bills be paid as they fall due?

Or would the opposite be true?

If every member paid just like you.

What kind of a church would your church be,

If every member worked just like you and me?

Would you be blessed as is your due?

And would the Master's work be carried through?

If every member worked just like you?

Mrs. J. E. Williams.

—BR—

"THE LEADER"

God might have set me an easy task

Like building a city or two,

Some single thing of me He might ask

Like seeing a battle through;

But O, I am glad that He saw fit

To set me in this, my place,

Where I a-thrill with the joy of it,

Watch young minds grow in grace.

Others would envy this task of mine,

If they had but a vision clear

Of a future world made strong and fine

By the children who've gone from here.

—Selected.

—Foster more in '34—

—BR—

Senator Shepherd of Texas said that the 18th Amendment was repealed by "the most deceptive propaganda the world has ever known."

Dr. O. P. Gilbert, editor of The Christian Index of Georgia, preached for the First Church, Greenville, Miss., two Sundays in January, on his way to the editors' conference in Shreveport, and on his return. Dr. Gilbert lived for several years when a boy in Scott County, Mississippi, and still has friends and relatives in the state who welcome a visit from him.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Sixty Years Old

January 19, 1934, the Coffeeville Baptist Church was 60 years old. So on Sunday, January 21, the church celebrated the event. That day also marked the tenth anniversary of the present pastor's term of service with this good church. This day also marked the eighth anniversary of the opening of the new building for worship, when Dr. R. B. Gunter preached the sermon. So it was a day of anniversaries.

The church was organized by Rev. W. A. Mason, then pastor at Grenada, and the charter members were: Sisters Elizabeth Garner, Mary E. Taylor, Maggie Garner, Fannie Garner, Angeline Boswell, Maria C. Bowen, E. E. Covington, and brother John B. Covington, eight in all. Pastors of the church for the first twenty-five years were: Rev. W. A. Mason, Dr. John L. Johnson, Elders Thomas Talbert, J. D. Anderson, R. J. Pickens, W. I. Hargis, J. R. Farish, W. H. Thompson, M. V. Noffsinger, W. L. A. Stranberg, R. C. Blalock, possibly others.

Fifteen of its present membership have been members for more than 25 years: J. F. Provine, J. D. Floyd, O. H. Cohea, and Sisters John W. Brown, O. H. Cohea, Willie Gore, Mattie Jones, D. E. Kelly, Annie B. Martin, Mary J. Pate, Lummie Riddick, Pattie Seymour, Edith Leonard, Josephine Vann and Helen Gay. One or two had been members for 40 years.

Suitable exercises were rendered and statistics given in celebration of the events. Quite a number made talks, giving their recollections and speaking words of encouragements, and thanksgiving to God for His goodness during the six decades. It was an enjoyable occasion and attended by a large congregation.

The mention of the words spoken by Mrs. W. D. Cook opposing the

"beer bill" before the Liquor Traffic Committee of the Mississippi Legislature—"woe to that man by who the occasion (to stumble) cometh"—reminds me of what I heard an old man say recently: "I have observed that those who operated saloons in past days almost invariably died paupers if they lived out their natural days." I thought over his expression and find that he spoke the truth. "Woe" came upon them and they lost their ill-gotten blood-money. God will see that those who destroy in any way, and liquor is a destroyer, shall be destroyed. Those who vote for the return of intoxicants may well look for this "woe." Can't get by with sin.

The passing of Dr. T. B. Ray, for so long with our Foreign Mission Board, was a distinct loss to our denomination and to the cause of righteousness generally. He was a good man and had served his Lord long and well.

The returning of Dr. Geo. W. Leavell to this country from his work as a medical missionary in China, suffering with a serious malady, is greatly to be regretted. He was doing a wonderful work in China. The Leavell family has suffered great losses in the last few years. Pray that Dr. George may be healed.

The North-Central Baptist Assembly met in a good meeting with the Central Baptist Church, Grenada, the 22 inst. The attendance was good. The closing chapters of Romans was studied and discussed. Dr. H. C. Bass, of Meridian, was with us and discussed the 100,000 Club. He is director of that work in our state. He made a good impression and it is hoped that good will come of it. This body meets on Monday following the third Sunday in each month.

Secular papers announce that Rev. Wyatt Hunter, now in the Southern Seminary, has been called to succeed Dr. H. L. Carter as pastor of Lyon and Jonestown Baptist Churches. Dr. Carter goes to Halls, Tenn.

"For Satan himself is transformed into an angel of light," 2 Cor. 11:14. Perhaps doing wrong under the guise of helping a good cause might be classified under this Scripture. Bails, bridge parties and kindred evils given in the name of charity or to help a good cause do not make the sin any the less, but the devil catches many seemingly good people with his "angel of light" stuff. When will our eyes get opened to the wiles of the devil?

THE FOREST AND THE WIND

By Rev. Warren L. Steeves, D.D., Waterloo, Iowa

"The wind one morning sprang up from sleep saying: 'Now for a frolic, now for a leap Now for a mad-cap, galloping chase I'll make a commotion in every place.'"

It swept through the valley where children, going to school were lifted and carried about it its frolic and old men and women leaned more heavily upon their canes or

sought shelter from its fierce onslaught. Cattle stood with their tails to the storm, their heads dropping, hoping that it would soon be over and even the fish in the meadow brooks felt its fury as it lashed the water.

Not content with making its fury felt in the habits of man and beast, it sought the great primeval forest on the mountain slope and there tried its power. Fallen dead leaves rattled before its fury and branches that were loosely hung upon the trunks of trees, fell crackling in the wind. Small saplings and trees were waved and tossed to and fro and the forest looked as an ocean does when billow is tossed upon billow. Diseased trees, that were worm-eaten, fell before its onslaught but a giant oak, the king of all the forest, lifted his head high above all the surging storm and defiantly declared his resistance and when the storm was past, his leafy banner was a haven of rest for the birds that had found shelter there in the storm and its roots had sunk themselves still more deeply into the crevasses of the rocks on the

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sim-tex) Cystex—Must fix you up or money back. Only 75¢ at druggists.

mountain side.

Oh, Soul of Mine, remember God's testing-times of faith when the wind of affliction, persecution and doubt comes sweeping over the life; grip the mountain side, Jesus Christ. He never failed the weak. The spiritually-diseased, the broken may go down before the storm but be a giant oak. Lift your head triumphant above the storm and know as never before how firm the man can be who trusts in God and God alone and the falling away of earthly support and ceasing of worldly voices may only give Him a greater opportunity to aid us in our need and speak the words of comfort and cheer for which the soul hungers.

"The strength of predestination was in Paul's soul."

Take Care... Colds-Susceptible!

An eminent physician states that of the 60,000 preventable deaths yearly in the U. S., many are due to neglect in treating the common cold. It is vitally important, therefore, that colds be kept under control.

In thousands of clinical tests, under medical supervision, Vicks Plan for better Control of Colds has greatly reduced the number and duration of colds—has cut their dangers and expense. The Plan provides proper care and medication, at the proper time and place, for different types and stages of colds. (Full details in each Vicks package.)



When Colds THREATEN . . . VICKS NOSE DROPS

Heed that first warning sneeze, snuffle or nasal irritation. Quick! . . . Apply the new aid in preventing colds, Vicks Nose & Throat Drops. Gently, they stimulate the functions which Nature has provided—in the nose—to throw off threatening infection.



If a Cold STRIKES . . . VICKS VAPORUB

If a cold has developed, massage throat and chest at bedtime with VapoRub. Acting through the skin, like a poultice, VapoRub "draws out" tightness and soreness. All night long, too, its medicated vapors carry soothing relief direct to irritated air-passages.

VICKS PLAN FOR BETTER CONTROL OF COLDS

Sunday School Lesson

W. A. Sullivan

February 4, 1934
Putting God's Kingdom First
Matthew 6:1-34

In our study of the fifth chapter of Matthew last Sunday we noted certain standards which Jesus set forth for the Kingdom of Heaven: (1) The standard of character and culture, Matt. 5:3-12; (2) The standard of function, Matt. 5:13-16; (3) The standard of obedience, Matt. 5:17-20; (4) The standard of personal relationships, Matt. 5:21-47. Our lesson text for today is a continuation of the same general topic of last Sunday. An appropriate general statement of the subject for today might be: "The Standard of Religious Activities and Attitudes in the Kingdom of Heaven."

1. As to alms-doing (Matt. 6:1-4). In many a so-called act of mercy the discerning eye of Jesus saw nothing more than the expression of a selfish desire to be seen by others. Such a deed was therefore not an act of mercy at all. It was only an effort to attract attention to the doer and to win the applause of men. The hypocrites of Jesus' day on earth blew their trumpets in their synagogues and in the street to give publicity to their works of "benevolence." What does Jesus think of the modern publicity methods of the newspaper and statistical reports which we often use to tell the world about how much good (?) we have done? In the kingdom of heaven the standard of alms-doing is that the deed shall be done "as unto the Lord, and not as unto men." Only these deeds so done have the Heavenly Father's approval.

2. As to prayer (Matt. 6:5-15). Jesus saw "the hypocrites" praying in the same spirit, and for the same purpose, as that which prompted them when they did their alms. He taught that in prayer there must be a complete withdrawal and isolation of the heart, mind, and will from the world and a personal approach to the Heavenly Father. In prayer one must be literally alone with God, whether praying in public or whether in private. Furthermore, the efficacy of prayer does not depend on the number of words spoken. However, Jesus does not condemn repetition of earnest petition. He points out the futility of the "vain repetitions" of those who think that they will be heard because of their "much speaking." Prayer is far more than words. In the so-called Lord's Prayer we are not to take His words as a ritual to be repeated. Repeating "The Lord's Prayer" may easily become vain repetition. The so-called Lord's Prayer is a prayer standard, not a prayer form. According to that standard, prayer (1) begins with worship of the Heavenly Father, (2) places the interests of the Kingdom of Heaven first and above every other con-

cern, (3) surrenders to the Father's will, (4) asks for the supply of present material necessities, (5) makes confession and asks for the forgiveness of sin, (6) seeks the Father's guidance and deliverance, and (7) is offered in the spirit of forgiveness.

3. As to the investment of life (Matt. 6:19-24). The importance of this section of "The Sermon on the Mount" has been given abundant emphasis by the events of recent years. During the period of inflation before 1929 men in every walk of life were feverishly busy laying up treasures on earth. Came the crash. Thieves broke through to steal. When the stock markets and banks broke, hearts broke too. "For where your treasure is there will your heart be also." Now we are in a time of despair, for "if the light that is in you be darkness, how great is that darkness." Men have too long tried to keep at least one eye on the things of this world. The body politic, the economic and industrial system, the entire social order is "full of darkness." We know not where we are going. Men's hearts fail them for fear. This modern civilization has tried to serve God and mammon, but has found to its bitter sorrow that such cannot be done. Jesus taught that the only safe investments are those laid up in heaven "where neither moth nor rust doth consume and where thieves do not break through nor steal."

4. As to Dependence on Our Heavenly Father for the Necessities of Life (Matt. 6:25-34). The world is full of anxiety, fear, and worry. In these verses Jesus does not teach us not to exercise foresight. He is counseling against foreboding. The King James Version makes Jesus say "Take no thought for your life, etc." What He really said (as the American Revised Version renders it) is "Be not anxious for your life, etc." In other words Jesus says "Don't worry for your life, what ye shall eat, or what ye shall drink, nor yet for your baby what ye shall put on." That is to say, Don't worry about the necessities of life. Your Heavenly Father who feeds the birds, who clothes the grasses and flowers of the field, will surely provide His children with the necessities of life. He knows their needs and has engaged Himself to supply them. He has not promised the luxuries of the world. He does guarantee that if we "seek first the kingdom of God and His righteousness" the necessities of life shall be supplied.

Let us trust Him. "He who worries does not trust; he who trusts does not worry."

THE ORIENT RESTATES CHRISTIANITY

It has been a little more than three-fourths of a century since four warships, under command of Commodore Perry, dropper anchor in Yedo Bay, and an interview with the Japanese government was demanded. After eight months of parleying and maneuvering—reinforced by a larger squadron—a treaty was signed on March 31,

1854, in which Japan agreed to open her doors to the Western World.

The date properly marks the beginning of modern Christianity missions in the Sunrise Kingdom. The Jesuits were the first missionaries there. Francis Xavier landed in 1549, at a time when both political and religious conditions were favorable for the introduction of Christianity. The work grew apace. Persecution, however, became rife near the close of the century, culminating in the edicts of 1606 and 1614, which prohibited Christianity and aimed at exterminating it from the empire. When the door was finally opened a vanguard of Christian missionaries was ready to enter. With a fervor inspired by long anticipation these missionaries entered the fields already white unto harvest. They were convinced they had a message that Japan needed. It was the message of the cross of Jesus Christ the Saviour of the world.

After the passing of a little more than seventy-five years, at a time when many Occidental Christians are befuddled and confused in doubts and uncertainties, Toyohiko Kagawa, a son of the Orient has risen to restate the central truths of the Christian faith as he understands them. His first contact with Christianity was when he was a school boy at the age of thirteen. He soon became a Christian, and later entered the Christian ministry. During his theological studies at Kobe, and for several years afterwards, he witnessed for Christ in the almost unspeakable slums of the city, among outcasts, beggars, gamblers, thieves and murders. He is the soul and center of the Kingdom of God Movement that is now having a notable influence in Japan and throughout the Orient.

The first principle of Christianity as Kagawa has experienced it is the centrality of the cross of Christ. "There is," he affirms, "only one fundamental principle in Christianity. It is the cross. The cross of Jesus is the sole principle of Christianity—social, educational, and religious. But we very often forget this and consider that the Fatherhood of God and brotherhood of man are the fundamental principles. It is true, they are fundamental, but unless we have the cross there is no Fatherhood of God and no brotherhood of man. Sometimes we think that Jesus is sufficient. In the nineteenth century theology was more concerned with the personality of Christ and was forgetting the necessity for the blood of the cross. But more and more if you meditate on the

for
BILIOUSNESS
Sour stomach
gas and headache
due to
CONSTIPATION



10¢

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fundamental principle for the social reform or social revolution of Jesus Christ, you find it is the principle of the cross."

When Kagawa speaks of the cross he does not mean merely the principle of love and sacrifice for others. He says: "But when we meditate on the cross of Jesus we find that his death was more than the simple teaching of love. Christ in two places says his blood means redemption—in Matt. 20:28 and in Matt. 26:28. . . . Many people want to omit this side, and see the cross of Jesus only from the social, or from the ethical side and forget Christ's deep consciousness of himself as a Redeemer of others. . . . Unless we understand Jesus Christ as a Redeemer in the religious sense, we cannot understand Christianity. The short coming of the social gospel in the American sense is in laying too much emphasis merely on the social side of Jesus Christ. We must dig deeper into the meaning of Jesus Christ as a Redeemer."

The second principle that Kagawa emphasizes in the necessity of repentance. In an address at Hangchow, China, he declared that without repentance the kingdom of God would not come. "Repentance," he said, "rather than revolution is necessary; repentance from egoism, from immoral living, from easy going! We must repent, to enter the state of God. That is the point to which we must awaken."

Kagawa's third principle is self-sacrificing service for others. In simple terms this servant of our Lord says: "We must be servants to all. We are servants of Christ, who was servant of all. We must live as simply as possible, because we are servants. We do not need much money. Let us be servants!"

The cross of Christ, repentance toward God, sacrificial service for others—these are the fundamental

(Continued on page 11)

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

REPENTANCE

Men are commanded everywhere to repent. (Acts 17:30). Repentance precedes faith in Christ. (Matt. 3:2). Repentance is "toward God." (Acts 20:21). It is perfectly clear that repentance is essential to faith and that no man can believe in Christ to the salvation of his soul until he has repented toward God.

Therefore, it is very important to know what repentance is; or to know the meaning of repentance. The Jews knew what John the Baptist meant when he commanded them to repent; but it seems that men now have fallen into the habit of accepting the common and false interpretation of repentance, and the meaning of the word has become obscure, and needs to be examined in the light of the scripture-doctrine of grace. That salvation is by grace, no Bible believer will deny. So, whatever repentance means, it must be in harmony with the doctrines of grace; and every theory of repentance which is in contrast with the doctrine of salvation by grace is false. The common and generally accepted idea of repentance is: "Sorrow for sin; turning away from sin; and turning to God." The idea is this: That men are in the habit of sin, and that they must become sorry for their sins, and turn away from their sinful habits and practice, and turn to God in righteousness.

Such a theory is not only wrong, false, and unscriptural; but is in direct contrast to the doctrines of grace. Turning away from sin, and turning to God is an act of conduct which requires considerable effort, and if accomplished would show considerable merit. Therefore, if it is required of men to put forth effort of the will in order that they may turn away from sinful practices, then salvation is not wholly of grace.

So then, if repentance is not "sorrow for sin; turning away from sin; and turning to God," then, what is it?

The Greek word for repentance is "metanoia-metanoeo" meaning, "to have another mind," "to change the mind." Therefore, it is an act of the mind and not an act of conduct. The necessity for repentance is caused from men in their natural, unregenerate state, having a mind contrary to the mind of God. The natural man has the wrong conception of God. Almost without a single exception all men in their unregenerate state have an idea that they must DO something to appease the wrath of God in order to win the affection of God. This is a false conception of God, therefore the necessity of a "change of mind" toward God. If there is any turning away from anything in repentance, it is not turning away from sin; but, as strange as it may seem it is the very opposite of it. I say, if it is turning away from anything it is rather turning away from the idea of "good works, being essential to salvation."

Repentance is a change of mind toward God which convinces the sinner that he is helpless, and unable to turn away from sin; and it puts him in an attitude toward God

where he is willing to be saved God's way, viz: By grace, wholly, solely, and purely; and by faith alone in Him who died on Calvary's Cross for our sins.

Repentance does not require any human effort or merit; it is simply a change of mind toward God which enables the sinner to put all his trust in Christ for salvation; giving to Him all the credit for, and ascribing to Him all the merit of, and acknowledging in Him all the power and glory of, and for salvation.

When a sinner is told that he must forsake sin, and "right-about-face and turn away from sin, and to God" it gives him a perverted idea of the gospel and is a stumbling block in his way to true repentance.

J. E. Health,

Winona, Miss.

NOTABLE BOOKS BY BAPTIST AUTHORS

By J. H. Rushbrooke, M.A., D.D.,
General Secretary
Baptist World Alliance

Dr. T. O. Fuller, one of the negro members of the Executive Committee of the Baptist World Alliance, has issued a remarkable "Pictorial History of the American Negro" (Memphis: Pictorial History, Inc., five dollars). Dr. Fuller is among the foremost scholars of his race, and this fascinating volume offers a comprehensive and readable account of his people—their sufferings, achievements, hopes and ideals. The illustrations are abundant; the paper, printing, and binding excellent; and I confidently anticipate this mine of information be eagerly worked by students and by all who are interested in the present and future of the negro race. Baptists figure conspicuously—Brother T. Washington, John Hope, L. K. Williams and a dozen others who are known beyond the frontiers of their race and country are presented in the context of their conditions and achievements. I hope the book will find the welcome which the author's ability and industry have so well deserved.

Dr. J. C. Carlile, editor of "The Baptist Times," has just published an "Interpretative Biography" of C. H. Spurgeon. The publication is timely since 1934 sees the centenary of Spurgeon's birth. The great preacher has become a world-figure, and has won unique appreciation not only among members of his own communion but far beyond. Dr. Carlile knew Spurgeon, and has drawn freely upon the abundant stores of memory in a volume which has already secured a wide circulation in England and will doubtless find readers throughout the whole English-speaking world.

Professor Lic. Dr. Luckey of Hamburg Baptist Seminary has in the press a book on Oncken which will shortly appear. This too is timely, for 1934 brings the centenary of Oncken's baptism. He was baptized on April 22, 1834, and that date may be regarded as the birthday of the great Baptist evangelical revival which, persisting through the nineteenth century

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Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

and into our own, has left its indelible impression on modern Europe. Dr. Luckey is a fine scholar who will probably produce the standard life of the great German pioneer. His work should ere long be widely translated.

Professor P. Stiansen, Ph.D., of the Northern Baptist Theological Seminary, Chicago, has published a "History of the Baptists in Norway" (Chicago: Blessing Press, \$1.50). "The first Baptist movement in Norway" definitely failed; and the Baptist movement which persists and advances is less than a century old. Names like those of Rymker, Hubert, and O. B. Hansson should be better known than they are. The division of the modern story into three periods—the Swedish (down to 1877), the English (1877-1892), and the American (from 1892 indicates the sources from which special help has been received. Baptists in Norway have not become numerically strong. The author describes the factors which slowed down their growth, but he also indicates the far-reaching influence that they have exercised beyond the borders of their own communion and the wide prevalence of views closely akin to theirs. A great deal of careful investigation has gone into the preparation of his book, and its value is increased by a bibliography.

NEWS NOTES

Dr. R. L. Lemons, who has been pastor of Lowrey Memorial Baptist Church for six years, tendered his resignation last Sunday. He was my pastor most of this time, and as such I loved him. He has been a real shepherd to the church at Blue Mountain. No man could have been more tender and sympathetic to those in trouble and suffering in any way.

The Northeast Mississippi Bible Institute which has been for some twenty or more years meeting at Ecu, had their annual meeting last week. The book of Acts was studied. There were more than fifty preachers present. Rev. Louis Entzminger of San Antonio, Texas, was present and preached twice each day.

Zion Baptist church (Pontotoc County) recently licensed Leroy Boland to preach. He is a very promising young man and will, it

is hoped, be a very useful man in the ministry.

We have had an unusually large number of young men to enter the ministry in this section of the state in the last few years. We hope that this means a revival of religion.

Arrangements have been made for Mr. J. E. Byrd, our S. S. Secretary, to spend the month of August in Tippah County together with his able workers in a county-wide S. S. campaign. We are looking forward to a great time then.

Rev. J. B. Parker of Ripley, who has been pastor at Guntown for some time has resigned, and the church has called Rev. H. G. West of Ecu for next year.

It was the writer's privilege to spend the past week at Dumas (Tippah County) in a Bible Institute. We had fine attendance and good interest. Rev. W. B. May of Blue Mountain has been the pastor at Dumas for the past three years. The church grew rapidly under his administration. The membership has more than doubled in the three years that he has been there.

C. S. Wales

THE ORIENT RESTATES CHRISTIANITY

(Continued from page 10)
principles of Christianity that we in this country sorely need to have restated and re-emphasized today. Now that Kagawa is here for the summer months, what greater welcome could we give him than by a renewed devotion to these principles of our religion for which he stands? —Watchman Examiner.

"We must never get away from faith in the imminence of the divine in our work."

"The pastor's office is essentially an office of leadership, and it is an office of divine appointment and authority."

DOCTOR'S ANSWERS To Questions

By P. C. Cripps, M. D.

Q. I get attacks of indigestion and the gas presses up around my heart. I belch gas frequently and I have a burning sensation in my chest. What can I do to help this condition?—"Anxious."

Ans.—Usually such cases are benefited by strict diet of vegetables or milk. A good tonic like Dr. Pierce's Golden Medical Discovery, is used by many people and has my greatest confidence. To be had at any drug store.



The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

You won't find me at home today, but I'll be there when you see this. This is my time for a little visit with Julia Frances and her folks, not having been with them for awhile. Julia Frances is a big girl now, very much interested in school, learning things in school that perhaps you learn, too, but that nobody ever taught me. For instance: which is bigger in land and water, the State of Missouri, or the New England States? She has added up the number of square miles in land of these two and the number of square miles in water of both, and then she has added the land and water of each, and now she knows which is bigger in land and water! For your satisfaction, let me say that the bigger one is not so very much bigger than the smaller. Julia Frances is also big enough now to be a little companion to her grandma when she wants to go somewhere at night when older people are busy: we had a small adventure or two, but nothing happened to us. One adventure was with a cow, but I don't think the cow knew it! We had a flashlight, and I think got home before our friends looked for us.

I have had one letter that approved of our having Bro. Theodore Cormier for our missionary among the French people in Louisiana, as perhaps you noticed in last week's paper. Perhaps there may be others at home for me now: I hope so, for I want to hear from as many of you as will write about this. And wasn't that a nice letter from Mrs. Miller at the Home for Children (Orphanage)? We are always glad to hear from those children, and everybody wants to give to them, even when money is scarce. I'm glad we have this opportunity to give for their needs.

I've been thinking, and perhaps some of you have been thinking, too, that we ought to be hearing from Miss Leta Mae Lupo now, haven't heard from her in a long time. Won't you write us a letter, Miss Leta Mae, even if the hens have not been so brisk in laying as to enable you to send us any tenth money? We don't want to lose a faithful friend. And there's another little band that hasn't written to us in many weeks, "The Jolly Four," they call themselves, the Van Osdels. Do let us hear from you, dear girls: we need "jolly" letters.

I have a nice puzzle for next week, and besides that, a story of Bro. Cormier's life. I know you will be interested in that. Goodbye: I'm on my way home now.

With love,

Mrs. Lipsey.

P. S.—Mrs. Miller's letter did not get in last week, so we have it for this week.

Bible Story No. 4: February 1st.
Jesus and the Devil: Luke 4:38-48
 The Devil is a person, just as much a person as you are. You have never seen him, but you have heard him whispering in your ear to do something that Mother told you you must not, or to speak sharply to baby sister, or not to pay any attention to that job that Father told you not to forget. Just after our Saviour was baptized the Holy Spirit led Him into the wilderness to meet the Devil, and we ought to be able to learn from Jesus' way how we may keep him from making us do wrong. His way, Jesus' way, was to meet the Devil with a verse out of the Bible. When Jesus had had no food for 40 days Satan told Him to make some bread for himself out of the rounded, loaf-like stones that lay around there. But Jesus never worked a miracle for

His own need, and He told Satan that bread wasn't the only thing in the world, and obeying God's words was important in our lives. (Read Deut. 8:3). He felt nearly starved but was ready to wait for God's direction. Then the devil took Him into the top of a high mountain, and by his power showed Him all the kingdoms of the world in a single moment, and told Him He should have it all if He would worship him. Jesus knew the right answer, from Deut. 6:13, and He said to him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil took the Saviour to one of the highest points on the great and beautiful Temple of Jerusalem, and told him to cast Himself down from there to the earth. Satan thought he would try a verse from the Bible, too, so he used one from Psalms 91:14, saying, He shall give His angels charge over thee, to keep thee, and in their hands they shall bear thee up. But Jesus knew that God did not mean to save Him if He did this foolish thing to see if the Lord would catch Him and He said solemnly to the tempter, "Thou shalt not tempt the Lord thy God." (Deut. 6:16). So the devil left Him for a time and angels came and ministered to Him, waiting on Him, bringing Him food. I should be so glad if you would learn as much of God's Book, the Bible, as you possibly can. It will help you all through your life to make the Devil run.

Bay Springs, Miss.,
 Jan. 19, 1934.

Dear Mrs. Lipsey:

Am sending my dollar for January. I think it will be nice to help the young man who wants to go to B. B. I.

Lovingly,
 Mary Ruth Denson.

Mr. Cormier goes now to the B. B. I. my dear, if I remember correctly, but has not much money. It will be nice to help him, I think, too. Am putting your dues in my book, with many thanks to a thoughtful Mamma and little daughter.

My Dear Mrs. Lipsey:

We want to thank you and the children of the "Children's Circle" for the nice check that you send each month. This greatly assists us in carrying on this work among unfortunate ones.

The children here are made very happy in that other children are interested in them.

May God bless each of you in the New Year.

With love,

Mrs. Miller.

Mathiston, Miss.,
 January 24, 1934.

Dear Mrs. Lipsey:

Here comes Club No. 13. A little late, but I have not had much time to write. There has been so much sickness this winter and lots of deaths. My grandpa Booth died two days after Christmas. Santa Claus brought me a big red wagon. Daddy and his twin brother and another brother had a birthday Sunday the 21st, and I sure had a big time.

Am sending my offering for December and January.

Love to you and all the children from,

Robert Henry Booth.

Welcome to Jeannie Lipsey Club No. 13, with Mr. Robert Henry Booth at its head! We are certainly sorry to hear about your grandpa, but while this is sad for you all, it is not for him, I'm sure.

Thank you so much for the offering. We send you and Mother our love.

NEWS FROM CLARKSDALE BAPTIST CHURCH

We are entering upon the work of the New Year praising God for His goodness to us.

During the month of December our pastor was too unwell to be with us in the work—but with the advent of the New Year he is back again at his post of duty. We are thankful, glad and triumphant for the outlook of continued growth in our work. The services during January have been helpful and inspiring. The theme for the month is: "The Church Building on its Foundation," and utilizing its spiritual resources in the W. M. U., the S. S. and the B.Y.P.U., with beneficial results and Christian usefulness being obtained.

We had installation services on January 14th for W. M. U. officers which was fraught with great good. Last Sunday night, Jan. 21, the installation of the B. Y. P. U. officers, was one of the most impressive services we ever had in our church.

A young people's choir, composed of members from the B.Y.P.U.'s, directed by Mrs. M. J. Dunn. The music—in duets, trios and quartettes and choir was fine and well rendered. There were 168 in attendance. There are two Senior unions, two Intermediate unions and one Junior union, twenty-five little folks attending the Study Hour.

Last Sunday an Adult union was organized with twenty-two members; making six unions and the Study Hour. All are functioning in a great way and are meeting the demand of a well rounded progressive church. Many of these young people have a new conception of Christ as Saviour, and are determined to give to Him their very best service.

Mrs. V. E. Boston is the general director of these unions—and too much cannot be said in her praise for the work she is doing. Untiring in her efforts, faithful to duty, and loyal to her Christ. I am sure these young people will "rise up and call her blessed." We do thank God for the coming of Dr. Boston and his helpful companion, to the pastorate of the Clarksdale Baptist Church. The leaders and helpers in these unions are the finest anywhere. They have wrought well, and under their guiding hand we will be able in the future to have Sunday school superintendents, deacons, W. M. U. officers and Sunday school teachers.

Am sure many great spiritual

666

LIQUID, TABLETS, SALVE, NOSE DROPS
 Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known.

"What Saith The Scripture"
 Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
 C. S. Wales, Blue Mountain, Miss.

DON'T NEGLECT COLDS

RUB soothing, warming Musterole well into your chest and throat—almost instantly you feel easier. Repeat the Musterole-rub once an hour for five hours. What gratifying relief!

Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—ease in 5 minutes, and relief in 5 hours, as a rule. It penetrates, stimulates, warms and soothes the congested parts, drawing out the pain and infection. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept. 20, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



benefits will be derived from the wonderful sermons Dr. Boston is giving us each Sunday. Our budget system is moving along nicely. Church calendar for February is the Hundred Thousand Club. We have additions to memberships at most all services. So glad to report this good work, and you will be hearing from us again.

Mrs. M. K. Spragins,
 Reporter.

—BY—

BYPY ATTENDANCE JAN. 28th

Jackson, First Church	142
Jackson, Davis Mem. Church	237
Jackson, Grif. Mem. Church	178
Jackson, Parkway Church	70
Jackson, Northside Church	40
Aberdeen Baptist Church	57
(Jan. 21, 1934)	
Brookhaven, First Church	198
Columbus, First Church	242
Sardis Baptist Church	91
Clarksdale Baptist Church	156
West Point Baptist Church	161
Skene Baptist Church	121
Skene Baptist Church	111
(Jan. 21, 1934)	

EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits.

—Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

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NEWTON NURSERIES

Newton, Miss.
 Fruit trees, Ornamental shrubs, Roses, Vines. Write for prices. Forty-fourth year. Established 1890.

CHRIST LIVETH IN ME

James B. Leavell, D.D.

—O—

It has been a custom of mine to ask ripened saints what is the most precious truth they have gleaned from the field of divine truth. Would you know mine? It is this: "Christ liveth in me" (Gal. 2:20).

Christ within means refreshment, enjoyment and abiding strength for the daily life. It is victory in the battle. A child, learning this golden truth, told her mother that Satan had tried to come into her heart, knocking hard to tempt her. "What did you say?" inquired the mother, and the reply was, "I told Jesus to go to the door."

Herein is essential Christianity. It is the very genius of our faith. It is the vital breath of every saved man's experience. Christ's proposal to every lost man is, "I will come in," when His voice is heard and the door is opened. When He comes in the Christian life is begun. He is there to stay until the consummation and coronation of that one's faith—in the words of Paul, "Until Christ be formed in you."

Christianity is not outward—it is inward. Religious ceremonies do not constitute a system of ceremonies. As useful as these instruments are, they are no more true religion than are band instruments music. So, one can sing, pray, read the Bible, attend services, be baptized, even partake of the Lord's supper and it may be an outward sign covering cant and veneer. If, on the contrary, such expression is inspired by Christ within one, then is it a joyful manifestation of a vivacious inward faith.

Creed is not essentially Christianity—not even the sacred volume of inspired truth, the Bible. It is important and necessary, but knowledge is not salvation. Some eminent writers of Christian truth have not even been professing Christians. One may contend for inspiration of every word and for the truth of the vital themes of the Bible, such as faith, redemption through the blood and sanctification through the truth, and all such arguments may be as the chattering of parrots. But if this holy knowledge is infused with the spirit of the indwelling Christ, it means for powerful testimony and eternal life.

Culture is not essential to Christianity. Polish never creates, nor recreates. Education never renewed an unregenerate human being. Environment doesn't change the human heart, but the really Christian heart always will change the environment into a heavenly presence.

Put a serpent on the cross and he would strike you with deadly venom. How sublime is the culture which is the beautification of mien and manner of one who has enthroned Jesus Christ in his heart. The whole domain of such life is the realm of a king—the King of Kings.

Even conduct is not the essence of the Christian religion, though it is the exemplification of a holy and rigorous rule of living. It may be living the Golden Rule, or an arresting imitation of the "perfect pattern" furnished us in the life of

Lives. This would be Phariseism, if not fed from the inward fountain of Christ within.

Much outward religion is but trappings, brilliant indeed, but blinding and blighting to spiritual religion. But if this outward spectacle of beautiful conduct is the fruit and leaf of the vital inner presence of the Indweller who said, "I am the Life," then in such fruit as luscious as divine grace, and will abide.

May someone, from these meditations, receive Him, and believe Him, that He may impart His own self in vitality and blessed immortality. —Western Recorder.

—BR—

THE HOLY SPIRIT WORKS IN CHINA

—O—

Southern Baptist Mission, Tsinan, Shantung, China. Dec. 15, 1933.

Dear Friends:

Sailing from Los Angeles harbor on November 12, we had a fine voyage across and docked at Tsingtao, China, December 9. Our beloved brother J. W. Lowe, met us with his car and in three hour's time we had disembarked, passed customs, and were able to catch the noon train for Tsinan, which place we reached at 10:30 that night. We were met by the missionaries and received a royal welcome. On reaching home the Chinese brethren came in and greeted us most cordially. At the Wednesday evening prayer meeting a real, formal welcome was extended by the church.

This has been a happy week for us. Such a change has come over all the work and the workers. God has done a marvelous work in the hearts of His children here. At the Lord's day morning service the meeting house, which seats about 250, was full and we are told that it is thus every Sunday. Such life in the service as we never saw before, singing and praying in the spirit.

The speaker was a layman who formerly was first assistant secretary in the president's cabinet. He had been for years a member of a Baptist church, but not saved. At a meeting in Peking, where the Holy Spirit had been poured out in great power, he fell from his seat to the floor crying to God for mercy, and was gloriously saved and filled with the Holy Spirit. Now he is going at his own expense preaching God's wondrous grace, and telling what God has done for him. His wife is out most of the time also witnessing for the Lord. I was glad to hear his testimony, for it was a blessing to my own heart, as well as to every one who heard him. Truly a great man, yet humble as a child. He laid aside the glories of his office with all its pomp, rich robes, great honor and grand feasts, all for a humble walk with Jesus his Savior. He is a rich man and a most liberal giver to the work, yet goes into the lowly country homes and churches with all their inconveniences, poor quarters, and poor food, holding meetings for weeks at a time. Hundreds have been led to Christ by his humble life and testimony.

Why Liquid Laxatives are Back in Favor



The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a natural laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's bowels back to regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use. Member N. R. A.

There has come a great change over most of the missionaries, always good earnest workers, but now filled with the Holy Spirit and power. One of the missionaries, brought up in a strict religious home, has actually been saved during the present great revival. God used Miss Munson, formerly of the Norwegian Lutheran Mission, a woman filled with the Holy Spirit, to bring this revival to our Southern Baptist Mission.

At the midweek prayer meeting there were about 150 present. The church membership is some 300, of this number about 100 are not living near the church, some being far out in the country. There is a daily prayer meeting from six to seven each morning, and although it is winter and freezing weather, and the church not heated, there is an average of about twenty in attendance. One man who lives a mile away has rarely missed a meeting in two years.

The city chapel (inside of the city wall) has only a Bible woman now, as funds are too short to employ a preacher. Services are held each Sunday morning, and evangelistic services two evenings each week, as well as two weekly Bible classes for women. At another street chapel there are great crowds at the services, and people being saved at most every service. The third center, in a most promising field, has had to be closed for lack of funds.

It was my privilege to sit with the finance committee a few days ago as they tried to portion out the little money the Board is now able to give. Preachers will receive from four to five dollars a month. (Continued on page 16)

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Drugists.
Hiseox Chem. Wks. Patchogue, N. Y.

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ONE in your community with integrity and character, who is interested in selling. In spare time, for selling and erecting Quality Monuments, desirable commissions can be earned. Write immediately for contract. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58.

Scientific ALCOHOL Education
For Church and School... Today's urgent need for a new, scientific approach to Temperance Education is ideally met by our modern, interesting Posters and Lessons just prepared. Send for color-poster reproductions and full details of this practical, constructive means of combatting the growing liquor evil. Scientific Education Publishers, 1240 So. Main St., Los Angeles. Field representatives wanted in all communities. Ask for Folder "X".

Good-bye COLD!

When You Take This Complete Cold Remedy

A COLD is too serious a thing to trust to half-way measures. Remember, a cold is an internal infection and must be got at from the inside.

Grove's Laxative Bromo Quinine is the thing to take because it is expressly a cold remedy and because it does the four things necessary

The 4 Things Necessary

First, Grove's Laxative Bromo Quinine opens the bowels, gently but effectively. This is the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and helps fortify against further attack. This is the treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. It is, and has been for years, the leading cold and gripe tablet of the world.

Now—20% More for Your Money
Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c—and is sold by every drug store in America. Buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L.B.Q. stamped on every tablet. Resist a substitute as an attempt to exploit you.

A Cold is an Internal Infection and Requires Internal Treatment

GROVE'S LAXATIVE BROMO QUININE

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

FOUR "WORDS"

First—The State Sunday School and BYPU Convention meets in Jackson March 20, 21, 22. First session Tuesday evening, March 20th.

Second—Entertainment will be on the Harvard plan, free bed and breakfast.

Third—The committee on entertainment URGENTLY requests that all who attend the convention send in their name. Jackson is crowded and this will assure your convenience in being entertained while here.

Fourth—Jackson has good roads leading in from every direction. Many can come in for one day who cannot attend for the entire time. Take advantage of this fact. Plan to attend.

NOTCHEZ ADDS B. A. U.

And another good church gets wise and adds the B. A. U. Natchez, under the superb leadership of W. A. Sullivan, pastor, and B. W. Boutwell, director of the work of training, takes its rightful place in the life of the church. The B. A. U. gives the adults an organization in which they can learn better how to serve the Lord through their church. Congratulations Natchez

FIRST, BILOXI, ADDS ANOTHER SENIOR UNION AND CALLS IT "VICTORY"

Mr. Joe Hudson is the president of the newly organized Senior B. Y. P. U. of First Biloxi and writes to tell us that this new union is the "Victory" union and will live up to its name. This new union was necessary for more efficient work and intensive training for the individual. Miss Doris Billings is the secretary and hence a member of the Efficiency Committee of the General Organization with the General Secretary as chairman. These with the other officers already have their plans laid to make their union A-1.

BIBLE READERS CERTIFICATES AWARDED TO SUMMIT JUNIORS

We are happy to report the names of four members of the Summit Junior BYPU who have completed one year daily Bible readings and have been awarded the certificate: Miss Julia Brent, Leader; Billie Harris, Evelyn Harris, and Morris Harris. Other Juniors take note, can't you, since they did?

GOODYEAR RE-ORGANIZES

Mr. Jesse W. Megehee writes that they have re-organized their B. Y. P. U. work at Goodyear church in Picayune. Mr. Megehee was made director and with the helpful cooperation of his helpers expects to be able to report splendid progress. We welcome Goodyear back with us.

A MISSISSIPPI B.Y.P.U. IN NEBRASKA

We hate to lose any of our good workers but when they have to leave us it is always a joy to hear from them especially when they give a good account of their stewardship. Miss L. E. Ross, alumna of Mississippi College, now living in Omaha, Neb., writes back that they are organizing a Senior and Adult union and wants "Southern BYPU Literature." She is used to that and "it is better."

And not only did she say that but she quotes a member of the Northern B.Y.P.U. Board who said, "I find the Southern literature much more helpful in preparing programs and used it almost entirely in my Denver unions." Thanks, Miss Ross. We believe it is the best also, if it wasn't we would change. We want our Southern Baptist young people to have the best.

HONOR ROLL OF A-1 UNIONS FOR FOURTH QUARTER 1933

General Organizations — County Line, Greene County.

B. A. U.'s.—Oxford.

Senior Unions—Macedonia, Simpson County; Bellefontaine, Jackson County; Lena; "Pep" First, Jackson; "Auber J. Wilds", Carterville; Paynes; Walnut Grove; "Ever Ready", Hickory Grove, Lamar County; Toomsaba; County Line, Greene County; "A. H. Ingram", First, West Point; "Mary D. Wright", First, West Point.

Intermediate Unions—"Best Yet", Summit; "Go Getters", Summit; County Line, Greene County; West Point; Roxie; Mt. Creek, Rankin County; "Builders", First, Jackson; "J. O. Y.", First, Jackson; Calhoun City; "Taylor", Brookhaven; "Standard", Forest.

Junior Unions—"E. F. Wright", First, West Point; Clarksdale; "Kees", Brookhaven; No. 2, Calhoun City; New Albany; Summit; Summerland; "Boosters", Pontotoc.

WE DO FOUR THINGS THIS YEAR

Our BYPU's are asked to do four special things this year, and for two good reasons. The first reason is that the kingdom of the Lord may be advanced, second that the members in training may get this special training resulting from putting on the work.

Number One — Canvass your church for subscriptions for Home and Foreign Fields. Do not go out until thorough preparation has been made both with church and with the canvassers. But get them ready for it as soon as possible.

Number Two—Have a Missionary Reading Course as a part of your schedule for the year. Write for tract on this. It gives list of books.

Number Three—Conduct an evangelistic meeting in your church.

Young people for young people. Pastor and church will be glad to cooperate.

Number Four—Join in the July campaign that anticipates a BYPU Study Course for every church in the state. You can hold one in your own BYPU and then help some other union to put theirs on.

GOSPEL MUSIC

G. W. Riley

(Taken from his "Stack Pole Bible Study")

Clinton, Miss.

1. MUSIC IS FROM THE GREEK MOUSIKA, MOUSIKOS, BE-LONGING TO THE MUSES.

The basic word is muse (gr. mousa), one of the nine sister goddesses, fabled to preside over the fine arts the power of poetry. To muse is to think intensely; to ponder deeply; to meditate seriously. Hence, music is the art of expressing the finer sensibilities of the soul.

Music is the art of combining sounds agreeable to the ear; the science of harmonical sounds; instrumental or vocal harmony; melody. Music is the art of expressing in poetic sound the hilarious sentiment of the heart, the deepest thoughts of the mind, and the sincerest meditation of the soul.

Music is innate and universal on earth and in heaven; it is the common language of men, birds, beasts and angels.

The saints commune with each other and with God in Song: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," Eph. 5: 19.

Angels and saints in glory have their songs of praise: "And they sing the song of Moses, the servant of God, and the song of the Lamb," Rev. 15:3.

II. MUSIC IS OF DIVINE ORIGIN, GOD IS THE AUTHOR.

The first reference we find in the Bible to music and musical instruments is in Gen. 4:21, "Jubal was the father of all such as handle the harp and organ."

The instruments used to accompany song were the tabret, the timbrel, the harp, and the organ (Gen. 31:27, Job 21:12).

1. God ordained music a medium of worship: Ps. 30:4-5, "Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his holiness." (Ex. 15:20-21. Ps. 68:32, 147:6-7, 149:1-5).

Isa. 35:10, "The ransomed of the Lord shall return, and shall come to Zion with songs." (51:11).

2. The Levites were the singers in the temple worship. I Chr. 15: 16, "David spake to the chief of the Levites to appoint their brethren to be singers. II Chr. 5:12-13, "Levites were the singers."

David had a choir of about 8,000

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(I Chr. 23:5), 288 of which were instructors and leaders (25:6-7).

3. Song was universal in Old Testament times. 1st. 24:16, "From the uttermost part of the earth have we heard songs."

Shakespeare said, "The man who hath no music in his soul, nor is not moved with concord of sweet sounds, is fit for treason, stratagems and spoils." May I add, he that hath no music in himself has no love in his soul, no grace in his heart, no Christ in his life, and no hope in the future.

John's vision of the heavenly choir: Rev. 15:1-3, "No man could learn that song but the 144,000 which were redeemed from the earth."

4. Music hath power to soothe the spirit, break hearts and bring souls to God.

David soothed the crazed spirit of wicked King Saul, I Sam. 16:23, "David took an harp and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him."

A beggar sat beneath an infidel's window playing a hand-organ and singing "Sweet By and By." The infidel lawyer closed his book, listened, cried, was convicted, and gave his heart to God.

Songs of grace is healing balm and comfort to the sorrowing and the suffering. An officer lay on the Shiloh battle field mortally wounded. At midnight he began singing, "When I can read my title clear, to mansions in the skies," and soon the whole battle field rang out with "I'll bid farewell to every fear and wipe my weeping eyes."

5. The deepest heart joy may be expressed in song. Mary's song of hope for her babe the Christ, Luke 1:46-56, "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The joy song of Elizabeth, Zacharias and the neighbors over the birth of the babe, John Baptist,

Luke 1:57-58, "And she brought forth a son, and they rejoiced with her."

The song of the angels over the birth of Christ, Luke 2:13-14, "Glory to God in the highest, and on Earth Peace, Good Will toward Men."

My very soul longeth for a return of some of the old time scenes when God's people sang from the heart, and shouted with joy when souls were born into the kingdom. The mere signing of cards don't make people shout.

III. MUSIC, INSTRUMENTAL AND VOCAL.

Music, both instrumental and

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vocal formed a large part in the worship of the Old and New Testament.

1. The Hebrew pilgrims sang 15 Psalms (121-134) on their way to Jerusalem and while ascending the 15 steps of the temple on their knees. David rejoiced over the memory: Ps. 119:54, "Thy statues have been my songs in the house of my pilgrimage."

Ps. 126:12, "Then was our mouth filled with laughter and our tongue with singing."

2. Moses and Miriam sang their triumphal songs of praise to God on the banks of the Red Sea.

Ex. 15:1, Moses, "I will sing unto the Lord, for he hath triumphed gloriously."

Ex. 15:21, Miriam, "Sing ye unto the Lord, for he hath triumphed gloriously, the horse and his rider he hath thrown into the Sea."

3. Deborah and Barak sang a triumphal song after the defeat of Sisera.

Judges 5:1-3, "Praise ye the Lord for the avenging of Israel when the people willingly offered themselves."

4. Women celebrated David's victory over the Philistines in song.

I Sam. 18:5-7, "Saul hath slain his thousands and David his tens of thousands." (29:7).

5. King Solomon was a great poet and song-writer, I Kings 4:32, "He spoke 3,000 proverbs; and his songs were 1,005."

6. David, the greatest musician of the Old Testament brought up the Ark out of the house of Abinadab unto Chidon with great music and shouting.

I Chr. 13:3, 7-8, "And David and all Israel played before God with their might and with singing."

All offerings were made with song.

II Chr. 29:25-29, "And when the burnt offering began the song of the Lord began also with trumpets."

David's choir were paid singers.

Neh. 12:46-47, "And all Israel gave the portions of the singers and the porters every day his portion."

Why David loved to sing: Ps. 13:6; "I sing unto the Lord because he hath dealt bountifully with me." Ps. 40:1-3, "He brought me up also out of an horrible pit—and he hath put a new song into my mouth." (18:48-50. 59:16-17).

David exhorted his people to praise the Lord in Song. I Chr. 16:7-9, "Sing unto him; sing Psalms unto him."

Ps. 68:4 and 32, "Sing unto God, ye Kingdoms of the earth: O sing praises unto the Lord." (95:1-3. 96:1-4. 100:1-5. 147:1-3. 150:1-6).

8. Isaiah exhorts Israel to praise God in song for their deliverance from Babylonian Captivity.

Isa. 12:5-6, "Sing unto the Lord; for he hath done excellent things: for this is known in all the earth." (51:7-10).

9. Paul seemed to be the great singer of the New Testament. I Cor. 14:15, 26, "I will sing with the Spirit, and I will sing with the understanding," (15). "Let all things be done unto edifying," (26).

The midnight songs of Paul and Silas in the Phillipian prison.

Acts 16:25-26, "And at midnight

Paul and Silas prayed and sing praises unto God: and the prisoners heard them. And every one's bands were loosed."

Prayer and song at midnight have freed many souls from the prison of Sin and Sorrow.

Ps. 42:8, "Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life," (Job 35:10).

Paul's strong exhortations to Spiritual Songs: Eph. 5:19-20, "Speaking to yourselves in psalms and in hymns and Spiritual songs, singing and making melody in your hearts to the Lord."

Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and Spiritual Songs, singing with grace in your hearts to the Lord."

This is what I understand to be "gospel music":

(1) It must be "gospel music," and not two-step ditties.

(2) It must be "Spiritual Songs," and not operatics.

(3) It must be for Spiritual "wisdom," and not for mere entertainment.

(4) It must be "with grace in your hearts to the Lord," and not with levity for the people. Too many songs are made to sell, and not to sing: too many song leaders conduct vaudevilles instead of devotional song services; too many people sing just to while away the time. In one of my meetings a nice tailor-made lady sang "The Bird With a Broken Pinion." She posed and limped all over the stage! I said, "Now, let us sing something religious, "Jesus Lover of My Soul." After three days she came back and did her best singing. James 3:10, "My brethren, these things ought not so to be."

Paul: I Cor. 14:15, 26, 40. "I will sing with the spirit, and I will sing with the understanding also." Let all things be done unto edifying." (26) "Let all things be done decently and in order," (40).

IV. THERE WILL BE SINGING IN HEAVEN.

While John "was in the isle called Patmos" (Rev. 1:9), it was his blessed privilege to hear some of this heavenly music.

Rev. 1:10-19, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send it unto the seven churches which are in Asia."

Besides what he saw, John wrote about some of the songs he heard also.

Rev. 5:9-12, "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

Rev. 7:9-12, "After this I beheld, and lo, a great multitude which no man could number,—stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our

God which sitteth upon the throne, and unto the Lamb."

Rev. 14:1-3, "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps; and they sing as it were a new song before the throne and before the four beasts and the Elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the Earth."

Rev. 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, thou King of Saints." (Ex. 15:1. Deut. 31:30).

It is all important that we learn to sing God's praises here, as "no man could learn that song but the hundred and forty and four thousand, which were redeemed from the Earth," (14:3).

"Music hath charms to sooth the savage breast," and dead to the pure and holy instincts of true manhood, whose heart cannot be touched by sweet melodies in Gospel Songs. It woos the worst as it wins the best.

A lost, profane drunkard was strolling along the street of the city one night with evil intentions in his heart. As he was about to pass a Gospel Mission he heard them singing "What a Friend We Have In Jesus." He stopped, listened, went in, gave his heart to Jesus, and made one of our great preachers. A man was rushing down the street cursing the city administration. He met a little girl singing "Brighten the Corner Where You Are." The little song caught his mind, he stopped his swearing and said, "What a fool I am," and went on his way whistling the same little tune which eventually led him to Christ, and he became a great Gospel Singer.

Ps. 40:3, "He hath put a new song into my mouth, even praises unto our God."

Sing and whistle gospel songs through life; it will beat "Casey Jones," or "My Sweetheart is the Man In the Moon." Sing gospel songs at church, it will beat the two-step ditties.

Ps. 96:1-3, "O Sing unto the Lord a new song." (33:3).

Job. 29:13, "I caused the widow's heart to sing for joy."

The singing of the great old gospel songs makes the church a home for the heart here, and gives hope of heaven to the soul hereafter.

Dr. Manly tells of a little girl lost on the streets of Louisville, Ky. She couldn't tell her name, her parents' name, nor the name of any one she knew. The policeman asked her if she could remember any place in the city. Her little face brightened up and she said, "Take me where they sing and I can go home from there." He carried her to Walnut Street Baptist Church and she found her way home from there. O how many thousands have found their way home from "Where they sing." O church of the living God, let us sing more of the old gospel songs and less of the two-step ditties: let us "Sing with the Spirit and with

the understanding," (I Cor. 14:15); let us sing "Spiritual Songs, making melody in your hearts to the Lord," Eph. 5:19; "Then sinners shall be converted," Ps. 51:13, and the lost will "find the way home" from our churches. "Sing unto the Lord, O ye Saints of His," Ps. 30:4. "Let everything that hath brain praise the Lord. Praise ye the Lord," Ps. 150:6.

In the mountains of Tyrol, a province of Austria, which is bounded on one side by Switzerland, it is the custom of the women and children to come out when it is bed time, and sing. Their husbands, fathers, sons, brothers and sweet-hearts answer them back from the hills as they return home from their work. There is nothing that so rests the tired body, revives the crestfallen spirit, and gives comfort and courage to the burdened heart and troubled soul, as the sweet strains of gospel songs.

On the shores of the Adriatic Sea another like custom prevails. There the wives of the fishermen come down to the water just about the time the sun is setting, and sing a familiar melody. After the first stanza they wait awhile and listen until they hear the answering melody from over the water. And thus the women continue to sing and listen till the well-known voices come, borne on the waters—nearer, nearer, and still nearer, telling the faithful watching lovers that their loved ones are almost home. These are beautiful, affectionate customs.

It may be that our loved ones who have crossed over the chilly waters are "waiting and watching" for us, and singing that great song so familiar to us all, "Jesus Is Tenderly Calling Thee Home." May we shout back the chorus, "When the Roll is Called Up Yonder, I'll Be there."

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness," (Ps. 30:4).

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Baptist Student Union

Woman's College

Mississippi Woman's College is engaged in one of the most effective study course weeks of the year. A Southwide leader, Mr. W. A. Harrell, of Nashville, Tennessee, is present, and is teaching "Senior B.Y.P.U. Administration." Mr. Auber J. Wilds, General Secretary of the State B. Y. P. U., is teaching "Mission of the Bible," and Mr. R. E. Morgan of Jackson is teaching "The Intermediate Leaders Manual." Their classes are manifesting great interest. In addition to their work on the campus, where they are being entertained, they are doing work with State Teachers College and with the city churches. Classes at the college begin at 6:45 in the evening. Chapel periods are being conducted by these leaders. Miss Virginia Cooper, General Director of the College B. Y. P. U., is in charge of arrangements. The new presidents of the four unions were formally installed Sunday Night in the College Auditorium. They are as follows: J. L. Johnson Union, Roma Fay Vinson; Winnie D. Bennett Union, Christine Tillman; Tully McCrea Union, Jayne Styles; A. L. O'Brian Union, Dorothy Shirley.

The Life Service Band met in the student activity room last Sunday afternoon and gave the last of the January programs. The theme of the month had been JOY. The first program was on Japan, the second was "Over the World in Service," and the concluding one this past Sunday was "Yours: Your Mind to Think; Your Hands to Work; and Your Heart to Love—All for Christ." In a spirit of reverence the students brought their thoughts on the subject, and there was an informal discussion of what really constituted giving everything to God. It was reported in the business session of the meeting that a prayer room had been arranged for those who desired a quiet place on the campus for meditation.

Mrs. Jeannette Lawrence Travis entertained the B.S.U. Council at her home at a delightful party last week. Exams were over that day and everybody relaxed and had a good time. Several interesting games were played, and delicious refreshments were served. It is indeed a pleasure to have the former student secretary live in the same town, because she surely knows what the girls like.

Woman's College would like to express publicly appreciation to the M. S. C. W. Council for their word of encouragement to our council during the week of examination. Thanks, Blue Birds, for your note. We are glad to report that we all came out on top. May we pass the exams that God gives as well. To all the Councils we send a word of greeting and good wishes for the remainder of the year. Let's all rally to the cause and surpass our quota of Baptist Student Magazines—the peppiest college magazine published.

Clarke College

In an effort to carry out their New Year's resolution of reaching the First Magnitude, the Clarke College B.S.U. is planning to have a Study Course beginning January 29 and ending February 2. Rev. W. L. Compere, pastor of the Baptist Church at Ellisville, and a former State B. S. U. President, will teach the book, "Winning to Christ" by Burroughs. Lectures will be made in chapel each morning and, after the completion of the course, those desiring to do so will take an examination and be given credit for their work.

After checking over the work done by the B. S. U. during this school year, it was discovered that only two points remained to be reached before the local union would reach the First Magnitude. These two points are the Study Course and a budget system. Every effort is being made to attain these two points before the close of the present school year.

Roy Butler, Reporter,

HENRY GRADY ON "LIQUOR"

The matchless tongue of Henry Grady, of Georgia, his mighty pen and his stirring personality did much to heal the hurt of the war between the States. His finest contribution, however, was his fight for prohibition. From one of Mr. Grady's speeches we copy the following:

"My friends, hesitate before you vote liquor back into Atlanta, now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters a humble home to strike the roses from a woman's cheek, and tomorrow it challenges this Republic in the halls of Congress.

"Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no place strong enough to shut it out.

"It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order. The spoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho.

"O my countrymen! Loving God and humanity, do not bring this grand old city again under the dominion of that power. It can profit no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children and to stifle all the music of the home and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your homes, and it measures the duration of its prosperity by the swiftness and certainty with which it does the work."

—BR—

SUNDAY SCHOOL ATTENDANCE JAN. 28, 1934

Jackson, First Church	942
Jackson, Calvary Church	965
Jackson, Grif. Mem. Church	646
Jackson, Davis Mem. Church	468
Jackson, Parkway Church	184
Jackson, Northside Church	74
Meridian, First Baptist Church	785
Brookhaven, First Church	587
Columbus, First Church	778
Clarksdale Baptist Church	409

—BR—

THE HOLY SPIRIT WORKS IN CHINA

(Continued from page 13)

Bible women about two, and faithful gate keepers only about one seventy-five. The native churches out of their deep poverty are doing all that they can to supplement these small amounts.

The girls high school will have to be closed because of insufficient funds, unless God works a miracle. This school has been a power for good, most every girl being filled with the Spirit, and on fire for lost souls. About \$500 would enable us to continue this work.

During this year over 300 have been baptized on the Tsinan field, while many more are asking baptism. You will be glad to know that since this revival began, people in other denominations who have been filled with the Holy Spirit, have been led to study the question of baptism. Scores of Methodists including pastors have been immersed. One native pastor at the close of a great series of meetings declined to baptize over 300 converts until he himself had been immersed. Several Presbyterian and other missionaries have been immersed. Until the last few years, when our own Baptist Publication Society for China published an edition of the Bible using immerse for baptism the Chinese Bible used "the washing ceremony" for baptism. Now the immersed friends in other denominations have made such demands for the Baptist edition that the supply is exhausted.

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It is truly a great joy to us to be back on the field again, we ask an interest in your daily prayers, both for us and for all the work. Your letters will mean much to us, so let us hear from you, and we will hope to write again in the future.

Yours in the Blessed Hope,
J. V. Dawes,

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